

RELIGION

JOURNAL OF RELIGION AND RELIGIONS

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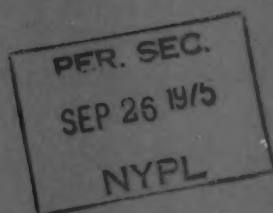
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SPECIAL ISSUE ON THE OCCASION OF THE XIIIth CONGRESS
OF THE INTERNATIONAL ASSOCIATION FOR THE HISTORY
OF RELIGIONS

AUGUST 1975

REGULAR ISSUES

RELIGION appears twice yearly and carries articles of interest to all who study the history of religions. As well as descriptive and historical studies it also seeks to encourage reflection about religious phenomena from the point of view of various relevant disciplines.

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EDITORIAL

This special issue of *Religion: A Journal of Religion and Religions* has been produced on the occasion of the thirteenth Congress of the International Association for the History of Religions, held at the University of Lancaster in August 1975. Its aim is a simple one: to provide a conspectus of recent and current studies in the history of religions, or comparative religion, wherever those studies are being conscientiously pursued.

It is sixty-seven years since such an international congress last took place in Great Britain. In September 1908 the third International Congress for the History of Religions was held at Oxford; of its approximately 500 delegates, the British outnumbered those from the rest of the world by rather more than four to one. (It is highly unlikely that such a pattern could ever again repeat itself.) Among those taking part, the historian of ideas finds many celebrated names. Choosing more or less at random, the list included Anesaki, Coomaraswamy, Cumont, Rhys Davids, Deussen, Frazer, Goldziher, Guimet, Hirn, Jastrow, Lanman, Leuba, Moulton, Oltramare, Peake, Preuss, Reinach, Söderblom, and Suzuki. The Hon. President was E. B. Tylor (though he took no active part in the proceedings); the Secretaries Estlin Carpenter and Farnell. Certainly in those days there were giants in the earth.

In view of the later impression that the early historians of religion were methodologically naive, it is worth pointing out that the ninth section of the 1908 Congress was devoted to 'Method and Scope of the History of Religions'. In a Presidential Address, Count Goblet d'Alviella spoke of the task of the history of religions as being similar to that once performed by 'natural religion'—that of establishing the principles and laws governing religious evolution, and finding the one among the many, the unity behind the diversity. Contributions were also made in this section by Deussen, Leuba, Söderblom, and by the first historiographer of our subject, the Canadian Louis H. Jordan.

Interestingly enough, Jordan was even then slightly disturbed by the state of methodological affairs in the history of religions. The apparent terminological anarchy of the study of religion worried him. 'No general agreement [he wrote] has yet been reached concerning the boundary line respectively of the History of Religions and Comparative Religion'. The meaning of the latter term in particular had already led to much confusion, and more was to follow; but while Jordan found it easy enough to urge that 'this babel of diverse tongues ought to cease', one feels that even then he would have found common counsel elusive.

Jordan was also depressed by the fact that the subject was in the process of winning a superficial popularity at the hands of incompetent writers; premature comparative judgments were being made by persons who were, as he put it, 'wholly unburdened by the discipline and enlightenment of collecting the material'. The burden of his message at

this point was, one might say, that comparative religion must at all costs be rescued from the hands of the dilettantes!

One cannot escape, when reading some at least of this 1908 material, a certain sense that the discussion is far from irrelevant to the situation of the mid-1970s. True, our terminology has since changed beyond all recognition; but there is still a degree of anarchy about it. And in general, one cannot help wondering whether the issues confronting us are so essentially different from those of sixty-seven years ago. We are still, it seems, faced with the same alternatives of narrow specialization and broad synthesis. Once more we are involved, particularly since the introduction of comparative religion into school and college syllabi, in an academic sellers' market, with its attendant danger that the prize of winning the public ear will go to the most facile, rather than to the most conscientious or the most accurate. Professionally, we have debated over and over again since 1908 whether we are engaged in a 'pure' or an 'applied' science; and although the latter alternative is currently the more favoured, the last word is very far indeed from having been spoken. Still, it seems, we live in an atmosphere of methodological diversity which so easily becomes methodological confusion.

This journal is committed to diversity willingly accepted. And certainly the surveys which fill the pages of this issue will exhibit a mixture of idealism and pragmatism, of objectivity and speculative energy, entirely typical of the current state of affairs in our subject. In time, 'Lancaster 1975' will be incorporated into the histories of the history of religions—though probably not for methodological novelty. In the meantime, the theme linking Oxford 1908 with Lancaster 1975 may prove to have been no more serious, and no less serious, a connecting link than the old saw about variety being the spice of life.

E.J.S.

RELIGIOUS STUDIES IN GREAT BRITAIN

Geoffrey Parrinder

King's College, London

The History of Religions, Study of Religions, Religious Studies, Comparative Study of Religions, popularly called Comparative Religion, is more widely studied in Great Britain today than ever before. That much can be confidently stated, and the intellectual climate of our time favours the study of oriental religions. The militant atheism of the late Victorian era has gone, along with the neglect of the early years of this century, and now the eastern and occult attract young and old while waves of immigrants from Asia, Africa and the Caribbean provide new communities of Muslims, Hindus and Sikhs in this country.

This general interest is reflected in the universities which provide well-informed courses of religious study. When the late R. C. Zaehner was appointed to the Spalding Chair in Eastern Religions and Ethics in the university of Oxford in 1952, in succession to the first holder Sir Sarvepalli Radhakrishnan, he said in his inaugural lecture, *Foolishness to the Greeks* (reprinted in his Gifford lectures, *Concordant Discord*) that he was in the strange position of having a well-paid job but with no lectures to give or students to teach. Theologians at Oxford were not interested in other religions and the Oriental Faculty did not have Comparative Religion even as an optional subject. Zaehner was known for his research into Zoroastrianism but had not then published a single book, yet he set himself to widen his interests and poured out a stream of both scholarly and popular books, chiefly in the Indian and Islamic fields, which have had a profound effect on religious and theological studies.

The ancient universities of Oxford and Cambridge were strongholds of traditional theology, but they lagged behind the new universities in the comparative study of religion and have only admitted it to their examination syllabuses in the last few years. The first modern universities provided for theology, or Semitic studies, with some reluctance in the secularist atmosphere of the late nineteenth and early twentieth centuries, and outstanding scholars like E. O. James in Leeds and London, and S. G. F. Brandon in Manchester, nursed comparative religion through the dull and difficult times of the thirties and forties. But with the burst of new universities in the fifties and sixties has come new life, and today most of the forty or so universities of Great Britain have some department of theology or religious studies. Contrary to the supposed decline of theology, the Universities Central Council for Admissions reports that the number of fulltime university students taking theology or religion as

their principal subject is rising every year, from 400 in 1967 to 702 in 1973. Many more study religion as a secondary subject and yet others study it in colleges of education. There has been a decline in ordinands but an increase in lay students of religion who later enter the teaching profession or the social services.

Clearly there is breadth in the study of religion in Britain, but is there depth? There have been some setbacks and perhaps particularly in the field of language, since a reduction in teaching Latin and Greek in schools has probably diminished the number of students who would have proceeded to other classical languages. The dissolution of empire and curtailment of Christian missionary effort have also resulted in fewer students of oriental languages and their literatures in the original. The famous School of Oriental and African Studies in London has worked hard to maintain its standards, with special emphasis on language and much less on religion, but many of its students are from Asia and are not necessarily interested in religious studies. There are theses in preparation on religious texts, but less specifically on their theology or on the phenomenology of religion. The same applies to some degree to the Oriental Institute in Oxford and faculties of Oriental Studies in Cambridge, Birmingham, Manchester, Leeds, Durham, and elsewhere.

On the other hand a great modern development has been the study of Africa and its religions, and the development of anthropology and sociology whose courses of study usually include some religious element. When a new M.A. in Area Studies was introduced into London University a few years ago, the only area for all the world that provided an option of Religious Studies was the area of Africa. Only slowly did the areas of the Near, Middle and Far East, and South and South-east Asia, suggest the study of Islam, Hinduism and Buddhism. Part of the hesitation in providing study of these religions in relatively short courses arose over the question of whether knowledge of their classical language was necessary. The linguistic problem becomes acute when there are few or inadequate translations available of basic texts, and this is better done in some fields than others. For example, there are perhaps fifty English translations of the *Bhagavad-Gītā*, but only one old rendering of the *Lotus Sūtra* and nothing complete of the *Bhāgavata Purāṇa*.

Research and Writing

Few writers are in the fortunate position of the late Professor Zaehner who had no students to teach, and therefore research and writing can only be a part of the work of most scholars, and sometimes university administration comes to play a dominant role in their lives. There is a wide range of graduate research and the newly-founded Institute of Religion and Theology of Great Britain and Ireland has made a preliminary survey, admittedly incomplete, of current research into theology and religious studies. 634 titles of theses and dissertations were listed in progress in the autumn of 1973. The great majority of these were on the

Bible, church history and doctrine, but 'other religions' included 78 titles. These can be analysed into 25 on Islam, 19 on Buddhism, 17 on Hinduism, and one or two each on Mithra, Sikhs, and general comparisons. Fields which were not covered were Classics, Egyptology, Assyriology, anthropology, sociology, ancient and near eastern archaeology, ancient history, Byzantine and Orthodox studies, all of which might include some religious subjects. The Institute of Classical Studies lists current thesis work in annual bulletins.

Jewish and Christian studies are too many to be adequately considered in a general article on comparative religion, and reference must be made to journals such as the *Journal of Theological Studies*, the bulletins of the Society for Old Testament Studies, the *Journal of Ecclesiastical History*, and similar productions. Most of the larger universities have departments of Christian theology, or include it under religious studies where the name changes but the content is often much the same as in more traditional contexts. The number of books published runs into thousands every year, but mention may be made of the revised edition in 1974 of F. L. Cross's magisterial *Oxford Dictionary of the Christian Church*. The treatment of Christian history and doctrine from the point of view of other religions, a 'comparative' approach such as has been applied to non-Christian religions, has hardly begun but it has been under consideration, especially for meeting the needs of teaching in schools with a large number of non-Christian pupils.

On Jewish studies it may suffice here to note that the Oxford Centre for Post-graduate Hebrew Studies has made a survey of works in progress or recently completed in the Hebrew-Jewish field. The *Encyclopaedia Judaica* includes contributions by British scholars, as does the Littman Library of Jewish Civilization with works such as those by A. H. Friedlander on *Leo Baeck* and L. Jacobs on *Hasidic Prayer*, and the latter has recently published *A Jewish Theology*.

We shall proceed to indicate some of the important works that have been published in the principal fields of the comparative study of religions, restricting the list to books published within the last twenty years. There are useful series, such as the *History of Religions*, published by Weidenfeld and Nicolson, and the more popular *Ethical and Religious Classics of East and West* from Allen and Unwin. Mythology has been well served in a popular series by reputable scholars, ranging from Britain and Scandinavia to Japan and Oceania. Splendidly illustrated, and remarkably cheap, published by Hamlyn, sixteen volumes were published from 1969 but most have unfortunately gone out of print, though there are some reprints and some translations into other European languages.

Research and writing has continued in several places on the ancient religions of Europe, with H. R. E. Davidson at Cambridge producing works such as *Pagan Scandinavia* and E. O. G. Turville-Petre at Oxford with *Myth and Religion of the North*. Anne Ross from Edinburgh wrote *Pagan Celtic Britain*, and S. Piggott and A. L. Owen published books on the Druids. I. L. Foster and G. E. Daniel wrote on early Wales and

E. J. Sharpe and L. Talbot pursued research at Lancaster on Scandinavian religions.

D. J. Wiseman continues teaching and research into Mesopotamian religion in London, with a volume in the press on Nimrud, and theses are being prepared under his direction on Mesopotamia. N. E. M. Boyce in London is writing a four-volume history of Zoroastrianism and compiling a reader in Manichean scriptures. R. C. Zaehner's *Zurvan* was a detailed study and he also produced popular accounts of the teachings of the Magi and the dawn and twilight of Zoroastrianism. I. Gershevitch works on Avestan material, following *The Avestan Hymn to Mithra*. R. L. Gordon of Norwich has written on Mithraism in the Roman Empire, and C. M. Daniels of Newcastle-upon-Tyne works on Mithraic archaeology. J. Hinnells of Manchester organized the first International Congress of Mithraic Studies, of which Manchester University Press published the papers in *Mithraic Studies*, and a second congress is planned in Iran in 1975.

In Islamic studies two major works have appeared here in recent years, each with teams of eminent scholars. *The Cambridge History of Islam* was edited by P. M. Holt, A. K. S. Lambton and B. Lewis, all at that time (1970) at the School of Oriental and African Studies. A year earlier *Religion in the Middle East* had as general editor A. J. Arberry and subject editors E. I. J. Rosenthal, M. A. C. Warren and C. F. Beckingham. Arberry died shortly afterwards and left a vast array of books on Islamic subjects, of which perhaps the most favoured were his translations of the Qur'ān and introductions to mystical writers. W. M. Watt, who contributed to the Cambridge history, is known for his standard works on Muhammad at Mecca and Medina, and he has been largely responsible for the compact but authoritative series of *Islamic Surveys* published by the University of Edinburgh Press. P. M. Holt writes on Islamic history and J. D. Pearson provides the continuing *Index Islamicus* with extension to earlier periodicals, and J. Wansborough has written on Quranic exegesis. British scholars wrote in the new *Encyclopaedia of Islam*.

Regional studies of Islam have been made over the last twenty years, especially in Africa, with the 'Alawiya, Ahmadiya, Tijaniya and Rifa'iya, and a general work on *Islam in Tropical Africa*, edited by I. M. Lewis. J. S. Trimingham, formerly of Glasgow university, wrote standard works on Islam in Ethiopia, the Sudan, West and East Africa. His *Sufi Orders in Islam* provided a more communal study than is found in popular pictures of Sūfī teachings. M. Smith's works on Sūfism fall just outside our period, but a valued work within it was C. Padwick's *Muslim Devotions*. Further study has been done in London of Malay and Javanese Muslims, J. Knappert has worked on Islam in East Africa, M. Hiskett on Hausa Islamic texts and history, and at Manchester J. A. Boyle is translating poetry of 'Attār. K. Cragg continues to produce, now from Sussex, interpretations of the Qur'ān and of Christian and Islamic theology, and W. C. Smith, who from Canada retains his membership of the British branch of the I.A.H.R., pursues inquiries into the meaning

of faith with technical studies of Islamic terms. J. W. Sweetman completed in this period his lengthy volumes on *Islam and Christian Theology*.

In Hindu studies there are great numbers of texts awaiting translation, but research of high quality has been done in religious subjects. Zaehner produced for student and general use valuable works on Hinduism, meaning selected classical doctrines, and an anthology of Hindu scriptures, but his most important work may prove to be *The Bhagavad-Gītā*, perhaps the most outstanding critical and exegetical commentary on any non-Biblical book to be published in the last half century. M. Dhavamony completed at Oxford his *Love of God according to Śaiva Siddhānta*, providing texts from a neglected field, and F. R. Allchin not only did similar work at Cambridge for Hindi in translating major works of Tulsī Dās, but with his wife B. Allchin also wrote on archaeology in the Indus Valley. In London W. O'Flaherty wrote on the eroticism of the myths of Śiva, and F. Hardy worked on Krishna *bhakti* and the Ālvārs. There were few new studies of Indian philosophy, but N. Smart at Lancaster wrote, among other books, on *Doctrine and Argument in Indian Philosophy*.

A series of studies on the European understanding of India began with P. J. Marshall's anthology on *The British Discovery of Hinduism* and M. A. Laird's selections from the journal of Bishop Heber. W. G. Archer of the Victoria and Albert Museum wrote illustrated books on *The Loves of Krishna*, Kalighat paintings and the paintings of the Sikhs. W. H. McLeod, now in New Zealand, wrote in India and London *Gurū Nānak and the Sikh Religion*, while the Oxford University Press published C. Vaudeville's work on Kabir and the London University Athlone Press published J. Gonda's *Visnuism and Śivaism*. The latter formed the Jordan Lectures in Comparative Religion for 1969, and other recent lecturers included E. O. James, R. C. Zaehner, G. Widengren and Z. Werblowsky. Indian anthropology has been served by C. von Fürer-Haimendorf of London in studies of Nagas, Chenchus, Reddis, Gonds, Apa Tanis and Sherpas, and W. G. Archer has recently produced a major work on the Santals while D. F. Pocock of Sussex has written of village Vaishnavism.

Buddhist studies have progressed in some fields more than others, in south Asia more than eastern. Most outstanding is the continuation of the internationally famous Pali Text Society, founded in 1881 and for long now edited by I. B. Horner whose translation of *Milinda's Questions* (1964) replaced others. Recent publications in this series are revised editions of *Buddhist Psychological Ethics*, *Buddhavamsa* and *Cariyapitaka*, and reprints of *Samyutta*, *Kindred Sayings*, *Gradual Sayings*, *Culavamsa*, *Dialogues*, *Mahāvastu* and *Majjhima*. Projects in hand are translations of the commentaries, *Sutta Nipāta*, and a revised Pali-English Dictionary.

E. Conze has translated and written widely on Buddhism, including the *Diamond*, *Heart* and *Wisdom Sūtras*, published an anthology of Buddhist scriptures, and a standard *Buddhist Thought in India*. J. Brough published the text of the *Gandhāri Dharmapada* at Cambridge. From Oxford R. Gombrich wrote on Singhalese Buddhism in *Precept and Practice* and collaborated in a translation of the *Vessantara Jātaka* with

M. Cone. Theses were in preparation in Oxford on Nāgārjuna, the Gīta Govinda and iconography. J. S. Tambiah wrote on Buddhism and spirit cults in northern Thailand and J. Bunnag studied Buddhist monasticism in central Thailand, while E. M. Mendelson applied sociological method to Burmese Buddhist studies. Tibetan religion in the Himalayas was presented by D. L. Snellgrove of London, who has in preparation a study of the image of the Buddha, and with him A. Denwood is working on Tibetan religious literature.

There seems to have been no major British scholar in succession to A. Waley in the Chinese field, but D. H. Smith has written on Chinese religions and Confucius. In London K. P. K. Whitaker investigated Buddhist influence in the kingdom of Wei, and H. Inagaki has completed translations of Chinese and Tibetan sūtras. J. Herbert's *Shinto* was published in London, and at Oxford G. Bownas also studied Shinto, while R. Hammer, now at Birmingham, wrote of Japan's religious ferment. C. Blacker of Cambridge has conducted research into Japanese sects and pilgrimages, and M. Pye of Leeds also specializes in Japanese religion. J. A. Boyle has written of the Mongols and Shamanism.

Surprisingly little work seems to have been done by modern British scholars on Australian or Oceanic religion since the retirement of R. Firth from London, where he wrote on Tikopia ritual and belief. There was even less on pre-Columbian America, apart from popular works on mythology by C. A. Burland. But in compensation Africa has received special attention, no doubt because of its easy accessibility, and British research has naturally been chiefly carried on in the former British-ruled territories. Research into Asian religions was formerly done largely by orientalist with a flair for languages, and by occasional administrators and missionaries, but in Africa field work has been conducted by anthropologists and sociologists, again with some governmental and mission additions. The relative lack of anthropological techniques in the study of the great historical religions, including Christianity, is paralleled by a common lack of philological techniques in Africa, where many researchers work through interpreters, though there are great exceptions. Since African languages had no literatures or scriptures, till missionaries reduced them to writing, there was both a saving in the study of scriptures and a tendency to neglect traditional religious sayings and rituals. There has also often been a lack of theological discipline in the study of Asian and African religions.

E. E. Evans-Pritchard of Oxford had written major works before the last twenty years but his *Nuer Religion* (1956) was important beyond tribal limits as an interpretation of African religion, and his viewpoints have both critics and defenders. He was followed by G. Lienhardt in *Divinity and Experience*, and by H. Middleton in London with studies of Lugbara religion, while V. W. Turner at Manchester wrote of *The Drums of Affliction*. These were all studies of East Africa, and C. M. Turnbull studied the forest people of the Congo. Major studies of western Africa had been made before our period, but M. J. Field continued her studies

of witchcraft as a search for security and R. M. Downes published his researches into Tiv religion made twenty years earlier. There were specialist studies of peoples, such as the Fon of Dahomey or the Limba of Sierra Leone, but often with small attention to religion. The Penguin African Library had only one volume on religion in its first twenty books. Theses were in preparation in Bristol on the image of God among the Sotho-Tswana and on the effect of missions in Mashonaland.

Comparative studies of old and new religions in Africa have been popular, with S. G. Williamson writing on African religion and Christian faith, and G. Parrinder studying the religions of different tribes and traditions. New African religious movements, Christian and others, have been studied in H. W. Turner's massive *African Independent Church*, by Y. D. Peel in Nigeria, F. B. Welbourn in Uganda and Kenya, R. L. Wishlade and J. V. Taylor in Malawi, M. W. Murphree in Rhodesia, and a general survey by D. B. Barrett in *Schism and Renewal in Africa*. British presses have also printed works by African theologians: Baëta, Sawyerr, Idowu, Dickson, Adegbola, Mbiti and others. There have been symposia on beliefs in witchcraft and sorcery, and on African systems of thought, but generally these pay little systematic attention to religion and rarely include African contributors.

African art has been the subject of countless volumes, and some of the best are by W. B. Fagg, though he says little of religious significance. In *Art in Nigeria* U. Beier argued that African art was basically religious and therefore could not be transferred from one religion to another, or produced for Christian use by non-Christian carvers, but K. Carroll in *Toruba Religious Carving* maintained that much art was secular and religious art could be taken over by Christianity.

There are important periodicals which have contained material on African religions, such as *Africa*, *Man*, and *African Affairs*, and in the last few years this subject has had specific attention in the *Journal of Religion in Africa*, published by E. J. Brill but edited by A. Walls of Aberdeen. The African Studies Association of the United Kingdom was founded in 1963, has 450 members belonging to various disciplines of study, and is organized from the Centre of West African Studies at Birmingham university.

Much of the writing, teaching and research into anthropology and sociology has taken illustrations from African religion and other fields. One of Evans-Pritchard's last and most critical books was on theories of primitive religion, attacking the earlier hypotheses of Frazer, Freud, Durkheim and Lévy-Bruhl. An evaluation of the work of Malinowski was edited by R. Firth, and while Lévi-Strauss had followers in Britain there were also critics of his 'Gothic splendour', as I. M. Lewis called it. E. R. Leach of Cambridge has also written on Lévi-Strauss, as well as on the mythology of Genesis, and he did research in Ceylon and Burma. M. Douglas of London has written on *Natural Symbols*, B. Wilson at Oxford on sectarian and millennial movements, and N. Cohn on *The Pursuit of the Millennium*.

A Sociological Yearbook of Religion in Britain has been edited annually

since 1968 by D. A. Martin of London, who has published other sociological studies of the width and variety of religious or semi-religious belief and practice in contemporary Britain, and attacked notions of the replacement of religion by secularism. Sociological approaches to Asian religions have been made by T. O. Ling of Manchester in a life of the Buddha, and in *Buddha, Marx and God*, while D. Gosling at Hull is working on a study of the impact of science on Asian societies, and D. Young at Cambridge studies Buddhist and Christian concepts of transcendence and salvation. B. Gates in London continues research into the place of religion in the life and thought of children and youths.

Comparative studies have been numerous. J. Bowker at Cambridge and Lancaster wrote on problems of suffering in world religions, and ideas of God. N. Smart has depicted dialogues of representatives of religions, and compared the different attitudes of *The Yogi and the Devotee*, while G. Parrinder has compared teachings of the Upanishads, Gītā and Bible, of *Avatar and Incarnation*, and of sayings about Jesus in the Qur'ān. Mention must be made again of R. C. Zaehner in his *Mysticism Sacred and Profane*, and smaller works on the Catholic Church and world religions, and dialectical Christianity and Christian materialism.

On the philosophy of religion H. D. Lewis in London has written on *Our Experience of God*, and more recent studies on the nature of mind and the self and immortality. J. Hick in Birmingham has written on *Evil and the God of Love*, on faith and knowledge, and edited a symposium by mostly British scholars on *Truth and Dialogue*, considering the important modern problems of the relationship between world religions.

There have been numerous general accounts of world religions, for the ordinary public and for college students, from broad surveys of religions east and west, to concentration on particular themes, such as the religious experience of mankind or worship in the world's religions. Undoubtedly the most lavishly illustrated general study was *Man and his Gods*, by twenty scholars, mostly British. E. O. James had published many earlier books but in the last twenty years he wrote on prehistoric religion, the worship of the sky god and the mother goddess, and on sacrifice and sacrament. S. G. F. Brandon added to earlier works detailed comparative studies of time and judgement, and man and his destiny. There were also important dictionaries written in Britain, with a *Concise Encyclopedia of Living Faiths*, *A Dictionary of Comparative Religion*, and a *Dictionary of Non-Christian Religions*.

There are numerous specialist journals, among which may be named the *Journal* of the Royal Asiatic Society, the *Bulletin* of the School of Oriental and African Studies, *Religious Studies* edited from London, *Theoria to Theory* from Cambridge, and this journal *Religion* from the northern universities.

Teaching

Most universities in Britain today have some undergraduate teaching

courses on religion, though it may be included under anthropology or humanities as much as under theology. This brief survey is not complete, and is taken from information received. When it was undertaken one correspondent described the task as 'formidable' and another as 'appalling', and it has proved very difficult. Apologies are given to those whose work in writing or teaching has been overlooked or underestimated, and the assurance is given that this has never been deliberate. But this limited survey may indicate something of the range of religious studies in the last quarter of a century in British universities and training colleges.

In London the School of Oriental and African Studies has a number of courses which include religious study. Arabic and Semitic Studies have options on Islamic history and Quranic exegesis, Middle Eastern and Persian studies consider Islamic institutions and culture, South East Asian studies give attention to the spread of Islam there, the African department has a course on Islamic literature and institutions shared with the university of Louvain, and the African Centre gives teaching and seminars on Christianity and African religions in which work is shared with a dozen African universities and ecumenical centres. Courses are also provided at this School on Zoroastrianism and Manichaeism, on moral and ritual systems in Asian and African religions, on oriental thought, Tibetan religion, Chinese philosophy, Korean culture, and Mongolian and Japanese religion. A recently instituted course on Indian religions includes lectures by specialists in the major fields.

King's College, London, has the largest theological faculty in England, in which philosophy of religion is compulsory but study of religions only an option, though a popular one. Lectures are given on Islam, Hinduism and Buddhism, with study of texts in English translation, and there has been participation in graduate teaching of African religion with the School of Oriental and African Studies. A new degree course in religious studies gave openings to arts students and co-operation with other university colleges. A weekly lecture on theological topics, including comparative religion, is offered to students of all faculties and draws up to 400 undergraduates.

The London School of Economics has a course on magic, religion and morals under anthropology, and moral and ritual systems under sociology with special attention to the sociology of religion. Similar courses are available at University College, which is also a centre for Hebrew and Jewish studies with special reference to the ideological and social history of Jews in Europe and to Cabbalism and Hasidism, always with compulsory Hebrew. Goldsmiths' College offers courses on religious experience, world religions with particular reference to Islam, Hinduism and Buddhism, religious items in history, sociology and psychology, and special attention to religion in teaching in a multi-racial society.

Taking other universities alphabetically, Birmingham has courses in theology and philosophy, which may include some oriental religions, and the Selly Oak colleges are concerned with African traditional religion and plan the creation of an international centre for the study of Islam.

Bristol teaches religion in Africa and the religions of India, with reference to particular societies and themes, along with contemporary religious problems. The theological faculty in Cambridge has introduced new courses on Buddhism and Islam, with a comparative study of man in different traditions, and some help from the Oriental faculty. Durham considers Hinduism and Buddhism, with attention to art, Yoga and philosophical systems. Hull begins with a compulsory course on religions for all theology students and continues with options in Buddhism and Hinduism, and secularism and Marxism in India. Lancaster has made one of the most extensive modern developments, with two chairs in religious studies and courses in Islam, Hinduism and Buddhism, as well as Judaism, Christianity and secular thought. Leeds offers courses on Indian, Far Eastern, Islamic and African religion, with emphasis on social and modern movements, and some research into Sikhism. Leicester is concerned with the phenomenology of religion, with interest in African and North American Indian religion and modern movements, and includes extension courses with Nottingham on world religions and mysticism. Manchester formerly had a special interest in ancient Near Eastern religion, especially Egyptian, Greek and Mesopotamian; there is now a new emphasis on Zoroastrianism, Mithraism, Islam, contemporary India and Buddhism, with emphasis on sociology and reference to methodology and iconography. Newcastle has courses in theology, religious studies which include Islam, and social studies. The Oxford theological faculty now has options in comparative religion, and the Oriental faculty provides teaching on Hinduism and Buddhism as part of courses in Sanskrit and Pali, and lectures on Buddhism have been given by distinguished visitors. The new Open University considers religion in humanities courses, making use of literature, radio and television, and limited research has been done on African religious poetry and on Greek and Roman religion.

After some decline in this subject in Wales, a new course was introduced in eastern religions in Aberystwyth in 1973. Bangor has revived the subject, with courses in Zoroastrianism, Islam, Hinduism and Buddhism. Swansea includes religious studies in classical, Egyptian, and some social studies.

There has been greater development in Scotland. A department of religious studies was established in Aberdeen in 1970, alongside an older faculty of divinity, and specializes in Africa, worship and new religious movements. St. Andrews has a specialist course in Christianity and world religions, in both theology and arts. Edinburgh has long had important departments of Arabic and theology. Glasgow has courses in the principles of religion, in Hebrew and Arabic, in Indian religions and sociology. Stirling began in 1970 to teach religious studies, especially Hinduism, singly and jointly with philosophy, sociology and English. The new university of Ulster has so far only teaching in philosophy of religion but has a special concern with religious education.

Colleges of Education have turned increasingly to the wider study of

religions for two reasons. The first is that religious education is compulsory in all British schools, the only subject that all must teach, and after general Biblical teaching on 'agreed syllabuses' attention is often turned to other religions. The second reason is the immigration of workers in the post-war period, and most significant for the study of religions has been the arrival of large communities of Muslims, Hindus and Sikhs, with many fewer Buddhists. Scores of mosques and temples have been opened in recent years, and industrial areas have many coloured children in schools. When a large proportion of a class is non-Christian the teacher sees the necessity of broadening his concept of religious education and he looks for help in training teachers of religion.

The universities have departments of education, notably the London University Institute of Education and Goldsmiths' College, which are increasingly aware of the need for the study of world religions. Colleges of education are many and only a few can be briefly noted, and they do not normally pursue historical or textual research but engage in the theory and practice of teaching about religions. Borough Road college in London has been a centre for resources and information, Birmingham has a multi-faith Agreed Syllabus, and Bradford issues a handbook on religious teaching. In Leeds special attention has been paid to the Sikhs, and at Stoke-on-Trent there are joint college studies on world religions and new courses in preparation. Other studies are in operation or preparation at Bristol, Chichester, Leicester, Newcastle and other centres.

The Shap Working Party on World Religions in Education was founded in 1969, has organized conferences on world religions for teachers, published teachers' guides such as *Hinduism* and *Comparative Religion in Education*, and prepared annotated bibliographies and notes on visual aids and religious festivals. The Community Relations Commission has helped this group to publish *World Religions, Aids for Teachers*. The journal *Learning for Living* has included materials on the teaching of Islam, Sikhism and Zoroastrianism, and has a regular feature of a World Religions Notebook.

The Farmington Trust at Oxford has a project in religious education, to examine the teaching of world religions. The World Congress of Faiths has a standing conference on inter-faith dialogue in education, and recently published a guide to *Inter-Faith Worship*. The Michael Goulston educational foundation produces material for Jews and others in religious teaching. In literature and visual aids teachers of religion today in Britain can be as well equipped as those in any other subject. There are innumerable books on most religions, with special concern with living faiths, suitable for pupils at all levels of school and college work. Emphasis on worship, calendars of festivals, visits to mosques and temples, and dialogue between representatives of religions in Britain, all underline the interest in religions as vital and important in the modern world.

THE STUDY OF RELIGION IN UNIVERSITIES OF SOUTHERN ASIA

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The countries of southern Asia have a remarkable natural potential for the comparative study of religion. Beside the dominant presence of Hindu forms of religion there are the long established Buddhist and Islamic traditions and an impressive list of others such as the Jain, Parsi, Catholic, Protestant, and a rich variety of tribal religions like the Santal, Karen, Kachin, and many others.

From time to time in the early modern period there have been notable individuals who have seen the opportunities the situation affords and have engaged in some kind of comparative study. One such was Akbar, the sixteenth century Moghul emperor of India who used to arrange for inter-religious discussion and study, and brought together learned men of all faiths: Muslims, Brahmans, Parsis, Jesuits, Jains and so on. Another was Ram Mohan Roy in early nineteenth century Bengal. Yet another was King Mongkut, the Buddhist monk who became King of Siam (1851-68), who learnt English from an American Presbyterian missionary and Latin from a French Roman Catholic bishop and himself studied various religions and encouraged others to do so.

Yet today there is remarkably little comparative study of religion in the places where it might most be expected to be found, and where it could most appropriately be carried out in the universities of this area. The academic study of religion is not altogether absent from university programmes, but most usually it takes the form of the study of the dominant religious tradition only—in Pakistan, Islamic Studies, and in Ceylon Buddhist Studies, for example. This is understandable, for until recently the same was true in many Christian countries, as, e.g. in England where the study of religion has only just begun to move out of the strict control of Christian theologians.

When one considers the tradition of religious tolerance in India, and the common readiness to engage in discussion of religious matters and to assume that other beliefs than one's own are worthy of respect and of serious study, it is all the more remarkable that here, in a country where the study of religion at university level might have a head start on anywhere else it is so little in evidence. It is even more remarkable when one considers that India is by Constitution a 'Secular' State, that is, a religiously-plural State where no single religion has any vested interest in political power, or prior constitutional rights, or takes precedence in public life, over any other, and where great efforts are made officially to

encourage understanding and harmony between the many different religious faiths which modern India owns.

Where some general approach to the understanding of religion by means of comparative analysis is made in India it is usually undertaken in the context of philosophy. A number of philosophy departments in Indian universities include courses in which religious ideas or doctrines are studied. Here, too, there has been a restrictive tendency (though less marked than in the cases where only one tradition of religion is studied) to study only the *ideas* found different religious traditions. This, too, is understandable in India, where religion and culture are so closely interwoven that it is difficult sometimes to know what else, other than ideas and beliefs, could be studied, short of studying the entire culture. What is more, there is not always a clear distinction at the cultural level between one tradition and another; perhaps another factor is that Indians themselves do not make the kind of distinctions between 'religion' and life which are characteristic of the West. Recently, however, disciplines other than philosophy have begun to be included in the programmes of religious studies courses which are now being set up.

In India the comparative study of religion is conducted at three places most notably: in the Punjabi University, Patiala; in Visvabharati at Santiniketan in West Bengal; and in Banaras Hindu University at Varanasi (Banaras).

The study of religion at Banaras is, as Professor Sobharani Basu points out 'of special significance in the sense that Banaras has been for centuries the seat of Hindu learning and culture, as well as being a centre of pilgrimage.'* First, therefore, the different aspects of Hindu religion are studied, mainly in two Departments: (1) Ancient Indian History, Culture and Archaeology; and (2) Philosophy. The latter has a special group devoted to Comparative Religion. In both departments postgraduate courses include the study of religion. In the department of Ancient Indian History, Culture and Archaeology there are papers on Brahmanical religions, Buddhism and Jainism, History of Sanskrit Literature, History of Pali and Prakrit Literature, Indian sculpture, architecture, and iconography. There are also papers on the cultural history of India. In the department of Philosophy there is a graduate course in Indian Philosophy and Religion (Vedic, Buddhist, Vaisnava, Saiva, Sakta-Tantra) with papers also in modern Indian religious thought, and other religions; Zoroastrian, Jewish, Christian, Islamic and Taoist, for example. A special section of the department deals with comparative religion, and has courses in philosophy of religion, comparative mysticism, Christian mysticism, psychology of religion, sociology of religion, and various 'minor' Indian religious cults. The published work of the staff of this department naturally reflects, however, on the whole an emphasis on the philosophy of religion. The titles of recent theses in the doctoral research programme similarly reveal a mainly philosophical approach:

* Unless otherwise stated, quotations are from personal communications made by the person concerned to the writer of this article.

'A Comparative Study of the place of the Word in Vedic and Biblical theologies'; 'Linguistic Approach to Religion'; 'Concepts of Grace in Southern Saivism'; 'Revelation and Reason in Paul Tillich and Advaita Vedanta' etc., etc.; with one possible exception?—'Religion and Society: a comparative study in S. Radhakrishnan and Reinhold Niebuhr'. The department of Philosophy at Banaras has two visiting professorships, one on 'The Thought of Sri Aurobindo', and the other on 'The Teachings of Guru Nanak and Sikhism'. Visiting professors from outside India have included Robert Slater and John Carmen from Harvard, J. G. Arapura from McMaster, Eliot Deutsch from Hawaii, and A. Hutchinson from Claremont, California. The professor of comparative religion at Banaras, Dr. Sobharani Basu, recently delivered the S. N. Ghosh lectures at Calcutta University on the general subject of 'The Religious Experiences of Mankind'. She and her colleagues at Banaras play an active part in the community of scholars concerned with the study of religion in India, Europe and the U.S.A.

Visvabharati University, at Santiniketan in West Bengal, grew out of the school founded there by Rabindranath Tagore. It is one of India's smaller universities, with a predominant emphasis on Arts subjects. The department of Philosophy has a Chair in Comparative Religion, and two lecturers in the same subject. Philosophy of Religion is taught by members of the Philosophy staff. In Comparative Religion the subjects dealt with are Indian Mahayana Buddhism, Jainism, Islam, Chinese religions, Christianity and religions of West Asia. At the time of writing there was an undergraduate course only, but plans were being made to introduce post-graduate teaching in comparative religion and an M.A. course was being constructed. There is, however, difficulty in finding sufficiently well qualified Indian teachers in the subject. In the Philosophy of Religion there is a course of postgraduate (M.A.) level; no difficulty is experienced in finding teachers for this course. There is also some research at Ph.D. level in Philosophy of Religion.

The Department of Philosophy and Religion at Visvabharati has a recognized link with the Department of Comparative Religion at Manchester University, England. Staff exchange visits for research and lecturing are made, sometimes with the help of the British Council, and research students from one are received at the other for supervision, under a reciprocal arrangement.

At Kurukshetra University there is teaching in the Philosophy of Religion, with an optional paper in the subject in the M.A. final examination. In the same examination a paper in Comparative Religion has recently been introduced, in which Hinduism, Buddhism, Judaism and Christianity are dealt with. The head of the Department, Professor A. K. Sinha, specialises in the field of Philosophy of Religion and has published work on Vedanta, Tantra, and modern science.

Calcutta University also includes the study of religion, both in the programme of its Philosophy Department, and of its Sanskrit Department. Professor P. B. Chatterjee, the head of the former, has a special interest

in the comparative study of religion and has published work in this field. This department also has recently developed fraternal links with certain English university departments of comparative religion. There is post-graduate research in the philosophy of religion, and there is some research interest in the frontier between religion and government in the Department of Political Science. In Sanskrit studies, Dr. Sukumari Bhattacharji's *The Indian Theogony* (Cambridge University Press, 1970) is a recent excellent example of the study of Indian religion from textual sources, using some of the insights of anthropology, produced by a member of the staff of the Sanskrit department at Calcutta.

The Philosophy department of the University of Delhi similarly has interests in the field of religion, mainly in the philosophy of religion, although members of the staff of this department have contributed to other aspects of the study of religion; such for example is Dr. Margaret Chatterjee's work on the frontier between the philosophy and sociology of religion. Buddhist studies are pursued at Delhi in a separate department, the only one in India with this kind of specialization.

Islamic studies are pursued at Calcutta, Aligarh Muslim and Lucknow and Osmania Universities in India. Madras University has a programme in Indian Philosophy and Religion.

At Karachi there is both a Department of Islamic History and a Department of Islamic Studies, each with a staff of nine, including two or three professors in each. These departments provide subjects of specialization in the B.A. course. In the B.A. and B.Sc. honours degrees Islamic ideology is one of the compulsory subjects. Peshawar University has an Islamiyyat Department, with a staff of five and there is also a department of this name at Islamia College, a constituent college of the University. Islamiyyat is also one of the possible subjects for the M.A. course. The University of the Punjab at Lahore has a Department of Islamic Studies, with a staff of eleven. Here also Islamic Studies is taught to M.A. level. The University of Sind (at Hyderabad) has a Department of Muslim History (five staff), and a large Department of Comparative Religion and Islamic Culture, with a Professor, nine Assistant Professors and a Lecturer. In the B.A. and B.Sc. at Sind Islamic Studies is a compulsory subject for two years; religion is a possible subject for specialization. A course in religion (unspecified) is also taught to M.A. level at Sind.

In Bangladesh there is a large Department of History at Chittagong University, with a staff of eighteen, and Islamic Studies form a considerable part of the programme here. Dacca University has a Department of Arabic and Islamic Studies (twelve staff) and a Department of Islamic History and Culture (eleven staff). Islamic Studies is here a subject for specialization in the B.A. Honours course, and is taught to M.A. level. Rajshahi University has a Department of Islamic History and Culture with a staff of twelve. Here also the subject is one for specialization in the B.A. Honours degree course, and is taught to M.A. level.

A great deal of valuable research in the history of religion is done by professional historians in both Pakistan and Bangladesh. The results of

their researches are to be seen in the list of monographs and other publications of the Asiatic Society of Pakistan, (and since 1971, the Asiatic Society of Bangladesh). Often these are not works dealing specifically with religion. From the Department of History at Rajshahi University, for example, comes Dr. Shahanara Hussain's *Everyday Life in the Pala Empire* (1968), a work which provides the student of Bengali religion in the early medieval period with an excellent review and analysis of the archaeological material available. This and other monographs of the same kind greatly enrich scholarly knowledge of Buddhist, Hindu, Jain, Tantric and Muslim religion in Bengal. Another such is the study by Momtazur Rahman Tarafdar of the Department of Islamic History and Culture in the University of Dacca, *Husain Shahi Bengal* (1965), which contains a valuable treatment of religious life, both Islamic and Hindu, in the first half of the sixteenth century.

In Ceylon there is a Department of Buddhist Studies in the University of Sri Lanka which offers undergraduate courses in Buddhist Philosophy and in Buddhist Culture at various levels. The language of instruction for these is Sinhala. There is also a two-year diploma course in Buddhist Studies which is taught in English, for the benefit of non-Sinhala speaking students. The courses in Buddhist Philosophy covers the origins, background and fundamental principles, ethics, psychology, metaphysics, epistemology, logic and dialectics, and comparative and applied philosophy. The Buddhist Culture curriculum covers such topics as the cultural background and history of early Buddhism, prescribed texts, doctrines of the Buddhist schools and the later cultural history of Buddhism in Ceylon, South-East Asia, and East Asia. New subjects which it is expected will be introduced shortly are Religious Sociology and the study of Sinhalese Buddhism (or 'popular' Buddhism in Ceylon). Various members of the staff have recently published work in English on Buddhist history, philosophy and culture. A joint research project is being carried out by a member of the staff on contemporary Buddhist practice in Sri Lanka and its relation to early Theravada canonical Buddhism. Sample surveys are being conducted in various selected areas of the island.

In Thailand a new programme concerned with the study of religion has recently been established at Mahidol University, in the city of Bangkok. This consists of teaching for a Master's degree (M.A.) in Comparative Religion in the Department of Humanities, which comes within the Faculty of Social Sciences and Humanities. The aims and intentions of the course are set out as follows: 'The programme is an attempt to introduce the scientific study of religion into the system of higher education in Thailand. This introduction would serve three important functions. In the first place, it would help to encourage and promote more interest in a discipline of religious studies which has the same relation to religion that political science has to politics, or that sociology has to the structure and dynamics of social life. Secondly, the programme would help to produce scholars for teaching and research in the field of religion. And

thirdly, it would serve to acquaint students who are preparing for particular professions such as teaching, law and medicine, etc., with the insights and resources of the great religious traditions, especially Buddhism, Islam and Christianity that are affecting contemporary Thai life which will enable them to use their technical knowledge and training in more creative and socially productive ways.'

Admission to the course is open to all graduates, from whatever discipline, but candidates are required to take an entrance examination. Instruction is in both Thai and English. The syllabus is wide ranging, and covers the history, philosophy, sociology, phenomenology and psychology of religion (separate courses are taught in all of these, by specialists). The traditions dealt with are mainly the Buddhist (with selected texts, Pali and Sanskrit), Christian, and Islamic. The present staff of seven are Thais who have qualified abroad, in the U.S.A., Japan, India and Britain. In addition there are occasional visiting lecturers from both abroad and from other universities in Thailand, such for example, as Professor John Blofeld, of the Thai University of Kasetsart.

This is by no means a complete account of the study of religion in the universities of southern Asia. Other programmes of study are being carried on at places not mentioned here, and the omission of these has been due partly to the difficulty of obtaining information over so wide an area. It is believed, however, that the general situation has been fairly represented by these detailed examples which were available.

THE HISTORY OF RELIGIONS IN SCANDINAVIA, WITH PARTICULAR REFERENCE TO SWEDEN AND FINLAND*

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In 1905 Louis H. Jordan wrote in his book *Comparative Religion: its Genesis and Growth* (p. 193): 'It seems at first sight unfair that Norway, Sweden and Denmark should be viewed within the compass of a single survey; and yet it is possible to follow this course without incurring the charge of any material injustice.' Today it may seem still more unfair to attempt a similar survey, particularly when Finland is to be brought into the picture. I am not confident of having avoided 'material injustice'; my sources of information have been much fuller in respect of Sweden and Finland than in respect of Denmark and Norway, and I have thought it best for this reason to concentrate on the former two countries. It must be stressed that there is no simple overall Scandinavian pattern in these matters. Each country has its own domestic tradition of scholarship, and its own specializations. A few years ago, it was common in some quarters to speak of the 'Scandinavian School' in the history of religions [see my article in Brandon (ed.), *A Dictionary of Comparative Religion* (1970), p. 564]; today such a form of words would seem to be hardly justified.

In 1973 an important study conference of the International Association for the History of Religions was held at the University of Turku in Finland. Its theme was 'Methodology in the Science of Religion', and it brought together delegates from many parts of Europe and North America. The qualification 'many parts' is necessary, since one country unrepresented was Denmark (another was France), and there were only three delegates from Norway, two of whom were 'passive'. Finnish and Swedish scholars, on the other hand, played a very full part in the proceedings. The reasons for these varying levels of interest in questions of method in the study of religion are doubtless many and varied. But one cannot escape the general conclusion that while in Finland and Sweden the history of religions is currently passing through a period of scholarly reappraisal,

* Geographically speaking, Finland is of course not part of Scandinavia, but I trust that the terminology of the title will not cause offence. In preparing this survey, I have received useful personal information from Professor Jan Bergman of Uppsala, Professor Åke Hultkrantz of Stockholm, Professor Juha Pentikäinen of Helsinki and mag. art. Aase Koefoed of Copenhagen. I extend to them all my sincere thanks.

with all its attendant questionings and uncertainties, the situation in Norway and Denmark is, with occasional exceptions, much more static.

Earlier this century, the history of religions in Scandinavia was more evenly represented, by international scholars of the calibre of Söderblom, Lehmann and Kristensen. All were well known outside Scandinavia, Söderblom having taught at Leipzig as well as Uppsala, Lehmann at Berlin as well as Copenhagen and Lund, and Kristensen at Leiden, where most of his important phenomenological work was done. Concerning methods and goals, there was in those days broad agreement. The history of religions, it was then felt, was not unrelated to theology, and although it was essential that scholarship in the field should be prosecuted with the assistance of the best historical and philological techniques then available, it was open to individual scholars to pass beyond technicalities into the area of philosophical and theological evaluation.

There is no simple bridge from the earlier to the more recent periods in Scandinavian scholarship. Indeed, it may seem that there is a high degree of discontinuity. Between the 1930s and the 1950s the methodological presuppositions, and particularly the evolutionary and theological bias, of the earlier masters came to be called seriously in question. The far-ranging theories and the massive handbooks came to be more and more laid aside, to be replaced by increasing concentration on time-honoured historical techniques, each applied within an area in which the individual scholar could feel entirely at home. Encyclopaedias gave place to monographs. Not that comparative studies were abandoned altogether, however, nor were theological involvements rejected once and for all. An outstanding figure of the inter-war years in Sweden was the Islamist Tor Andrae; as well as his well-known specialist writing, he produced a weighty volume on the psychology of mysticism, *Mystikens psykologi* (1926, reissued 1968). Ultimately he became a Bishop of the Church of Sweden. Andrae was averse neither to popularizing nor to theological assessment of his material. But in his insistence on the importance of first-hand research, and in his generally anti-evolutionary standpoint, he represented a new departure in the subject.

Strongly influenced by Andrae was Geo Widengren, who wrote Andrae's biography in 1947, and who became the first occupant of the chair of the history and psychology of religion at Uppsala which replaced Söderblom's old chair (of 'theological propaedeutics and theological encyclopaedia') in 1938. One of the best known of Scandinavian scholars internationally, Widengren's specialist work in the areas of Semitic and Iranian religions is too familiar to require special mention; a bibliography is to be found in his Festschrift, *Ex Orbe Religionum* (1972). Methodologically, Widengren's total rejection of the evolutionary position is best seen in his early article 'Evolutionism and the Problem of the Origin of Religion', in *Ethnos* 10 (1945). As a phenomenologist, his major work, *Religionens värld* (the world of religion) first appeared in 1945, with a second edition in 1953 and a third in 1971, and a German translation, *Religionsphänomenologie*, in 1969. Although in this book Widengren still

makes use of a comparative method, his results are strikingly different from those of, for instance, Gerardus van der Leeuw. Standing in a long tradition of historical and philological scholarship, Widengren has always insisted on the need for objective assessment of the material, and has shown little patience with any attempt to modify this demand. In this he is the epitome of the main current of Scandinavian scholarship during the period up to the 1960s.

In 1948 a second chair in the history of religions was created in the University of Uppsala (faculty of arts). Its first, and thus far only, occupant, Carl-Martin Edsman, has interests in the fields of folklore and ethnology, and in Patristics. Edsman's department has during the last twenty years been carrying out a multidisciplinary programme of research and publication in a variety of areas. It might not be too much of an exaggeration to say that something of the tension between the traditional (philological) and new (multidisciplinary) approaches to the history of religions is to be seen in the relationship between the two Uppsala departments.

A marked shift of emphasis in the general direction of multidisciplinary studies began in Scandinavia, as elsewhere, in the early 1960s. This was accompanied by, though not entirely caused by, a new interest in the subject on the part of students and the general public. But old approaches are never abandoned overnight. In Denmark and Norway, it would seem that very little practical modification of approach has taken place on the academic level. In Sweden, the history of religions is at present in transition. The most wholehearted reorientation has taken place in Finland, thanks to the energetic work of a team of younger scholars, led by Lauri Honko and Juha Pentikäinen.

The emergence of Finnish scholarship in the history of religions in the period since 1960 can only be described as spectacular. During the inter-war period there were of course outstanding Finnish scholars—we may mention the Finno-Ugric specialist Uno Holmberg-Harva and the philosopher-sociologist Edvard Westermarck—but international contacts were not extensive. In 1963 there was founded the Finnish Society for the study of Comparative Religion, and a month later, Honko was appointed professor of folkloristics and comparative religion in the University of Turku. In 1965 the Finnish Society joined the I.A.H.R., and in the same year there appeared the first issue of a new annual journal, *Temenos*, 'Studies in Comparative Religion presented by scholars in Denmark, Finland, Norway and Sweden'. In introducing the first issue, Honko pointed out appropriately that 'The handshake between Dionysos and Apollo in the *temenos* of Delphi symbolizes the reconciliation, which allowed the cult of both gods to take place in the same temple. It is to be hoped that the same liberal atmosphere will be reflected in the pages of *Temenos*.' Again it may be noted that the frequency of Finnish and Swedish contributions is markedly greater than those from Norway or Denmark.

By 1970 comparative religion had become a compulsory element in the training of school R.E. teachers in Finland, and this was partly the

reason for the great influx of students to the Turku department. In 1972, for instance, there were 361 students, causing some restrictions to be placed on admissions. But despite the evident demand, there was little response from the side of the authorities in creating teaching posts: there are still relatively few teachers, most of whom seem to be paid on a piece-work basis!

The Turku research programme—closely related to that at the University of Helsinki, where Pentikäinen is now professor—makes extensive use of the techniques of ethnology and folklore. Among recent projects undertaken in the department may be mentioned research into the folk beliefs and customs of Ingria (an area around Leningrad which before the second world war had a large Balto-Finnic population); studies on Lappish religion and folklore, involving an intensive study of four villages on the Finnish-Norwegian border; and studies on Christian revival movements in Finland. A recent project undertaken in Helsinki has examined the impact of Eastern religious traditions on Finnish young people.

The city of Turku is unique in that it has two universities: the University of Turku (Finnish-speaking) and Åbo Academy (Swedish-speaking). Part of the latter seat of learning is the Donner Institute for the Study of the History of Religions and the History of Culture, established by private donation of the Donner family in 1956. Here the history of religions continues to follow closely the older Scandinavian tradition of pure historical and philological scholarship. The present occupant of the chair of the history of religions is Haralds Biezais, whose specialist field of study is that of the traditions of his native Latvia. His publications include *Die Hauptgöttinnen der alten Letten* (1955), and *Die Gottesgestalt der lettischen Volksreligionen* (1961). Otherwise the Institute has in recent years organized a number of excellent pan-Scandinavian symposia on subjects connected with the history of religions. Volumes of proceedings so far published include Edsman (ed.), *Studies in Shamanism* (1967), Ringgren (ed.), *Fatalistic Beliefs* (1967), and Hartman (ed.), *Syncretism* (1969). The most recent symposium took place in the summer of 1974, and was devoted to the theme of 'New Religious Movements'—including papers and discussions on a wide variety of new movements in both Eastern and Western countries.

Summing up the present Finnish situation from the perspective of the University of Turku, Lauri Honko has written:

What was earlier a cross-disciplinary hobby has become a discipline with a clear profile. Finland has . . . made a cultural gain, for which scholarly resources already existed in the 1920s. But perhaps the time was not ripe then. Instead of maturing into a self-sufficient discipline, the systematic studies of Comparative Religion were diffused into sociology, philosophy, folkloristics, history, theology etc. Nowadays the interdisciplinary co-operation continues, international contacts are livelier than ever before, Comparative Religion has acquired status

both in the school and at the university, a generation of younger scholars is advancing and there is a growing awareness of the need of expressly humanistic studies on religion in the new world of rapidly increasing intercultural influence at all levels of human action.

Returning now to Sweden, mention has already been made of the long tradition of specialized scholarship in the history of religions associated particularly with the University of Uppsala. It would be easy to compile a very extensive list of publications emanating during recent decades from that and other Swedish sources; most has however already been noted by Widengren, in two articles entitled 'Die religionsgeschichtliche Forschung in Skandinavien in den letzten zwanzig Jahren', in *Zeitschrift für Religions- und Geistesgeschichte* (1953). Later publications of note are to be found in various series of University Yearbooks, in journals such as *Religion och Bibel* (published by the Nathan Söderblom Society) and *Svensk Exegetisk Årsbok*, and in massive reference works of the order of *Svenskt Bibliskt Uppslagsverk* (2nd ed. 1962), which although biblical in its emphasis contains a great deal of historical material from the general area of the Ancient Near East and Mediterranean Antiquity. Generally speaking, the subject of the encounter of religious traditions has been a focus of interest, resulting in such works as S. S. Hartman, *Gayömart* (1953), J. Bergman, *Ich bin Isis* (1968), and J. Hjärpe, *Les Sabiens* (1972), and a continued interest in Gnosticism on the part of a number of scholars, including Widengren. The chapter of Widengren's *Religionens värld* dealing with Gnosticism was translated into English by Birger A. Pearson and published separately in 1973 as *The Gnostic Attitude*.

During the 1950s and the 1960s, Uppsala scholarship tended to circle around a group of interrelated phenomena—myth and ritual, oral tradition, the sacred kingship—all of which carried over from the Ancient Near East into the study of the Old and New Testaments. Again, the most accessible general statement of the Uppsala position in these matters is probably that of Widengren, in his *Religionsphänomenologie*; limitations of space prevent me from making any attempt to survey the more specialist literature. But in general, there was already at this time a very effective, though perhaps somewhat limited, interdepartmental and interdisciplinary co-operation. Internationally, the name of Georges Dumézil was much heard in Uppsala at that time, though to the best of my knowledge, only one of his smaller books was ever translated into Swedish.

Since the 1950s a distinctive programme of research in the history of religions has been carried out at the University of Stockholm, under the leadership of Åke Hultkrantz, a scholar well known internationally as the leading European specialist in the religion of the North American Indians. His books include *Conceptions of the Soul among North American Indians* (1953), and he has contributed to the American journal *History of Religions* (1966–1967) a series of four articles on the history of research in this area. Although he confesses to being more influenced by 'Anglo-Saxon' than 'Continental' scholarship, he has contributed to the celebrated

series *Die Religionen der Menschheit* parts of a volume dealing with the religion of the Eskimos and the Lapps. He has also written an important article on 'The Phenomenology of Religion: Aims and Methods', in *Temenos* (1970), and 'An Ecological Approach to Religion', in *Ethnos* (1966). A full statement of his methodological position is to be found in a recent Swedish book, *Metodvägar inom religionsvetenskapen* (Methods and approaches in the science of religion, 1973).

In a recent (1973) presentation of the current programme of the Stockholm department, the lines currently being followed in research work are divided into three thematic categories: first, survey studies, secondly, comparative morphological analysis, and thirdly, analysis of a functional, structural and 'ecological' type. In the first category come studies of areas previously neglected by ethnologists, with a view to demonstrating that religion is not merely an 'echo' of culture, or of social or personality traits, but is an entity in its own right, entirely capable of becoming a focus of cultural development. Field-work along these lines has been undertaken in North America and in India (the tribal religions of Madhya Pradesh); and studies have been produced in the Baltic area, such as I. Paulson, *The Old Estonian Folk Religion* (1971). Also under this general heading come studies of the role of religion in developing countries: projects are currently under way in Afghanistan and Malaysia; and studies of 'new religious movements', particularly those which are often characterized as 'syncretistic'. The second category comprises studies on such subjects as the conceptions of soul and guardian spirits; shamanism and ecstasy; fertility spirits and rituals; and the relationship of myth to religion. Publications in these areas cover many topics. Particularly worthy of mention is, however, the posthumous publication of Ernst Arbman's three-volume magnum opus *Ecstasy* (1963-1970)—a magisterial study which deserves to be far better known than it is (and which perhaps would be better known, were it not so incredibly expensive).

The Stockholm department does also sponsor more 'traditional' philological and historical studies, though these are now less frequent than formerly. However, solid work in Indology is being carried out in the department, and in Eidlitz, *Krishna-Chaitanya, sein Leben und seine Lehre* (1968), we have what must be regarded as a standard work in its area.

Concerning the general outlook of the department, this is subject to the same limitations as elsewhere in Sweden, of limited availability of resources and intrusive officialdom. For that reason, Hultkrantz would not commit himself too deeply in the matter of foretelling the future, save to say 'I see many possibilities'. But in purely practical terms, he described the situation of his department as follows:

A. The graduate students [20 in number] have been divided up, according to their major research interests, into research groups centred around a specific subject. There are at present seven such projects, dealing with subjects like shamanism, Lapp religion, ecology of religion, religio-archaeology . . . B. The teachers and graduate students took

part in cross-disciplinary research at the University during the 1973-74 term . . . C. Field-work in different parts of the world was introduced as part of the research student's training in the 1960s. It will be intensified in the future, provided, of course, that there are financial means at hand.

The question of financial means is an important one throughout Scandinavia, where governments are not inclined to invest money in this type of academic project.

There has, however, been some recognition of the changing position of the history of religions in education. In September 1969, for instance, a commission of enquiry, headed by Professor Helmer Ringgren, was set up by the Swedish Government to look into the entire question of the goals and organization of academic instruction in religious studies. The report of this commission was published in 1971. In this report, almost a hundred pages in length, it was proposed that a complete course of training in religious studies should involve the student in six major areas of study: (1) general religious knowledge, (2) Bible study, (3) the sociology of religion, (4) the history of Christianity, (5) the study of beliefs and ideologies, and (6) a subject called *människokunskap*, which literally means 'the study of man'; it is not, however, traditional anthropology which is meant, but rather a combination of studies centred on behavioural and educational psychology. Of course the history of religions fills only a modest role in this total picture, but it is fairly clear from the report that it is envisaged that its major emphasis should be twofold—on the present-day situation of the religions of the world, and on phenomenological studies of beliefs, practices and concepts (myth, ritual, mysticism, initiation and the like).

The pattern suggested here may now be said to hold good for the lower levels of religious study in Sweden. At a higher, university level, it has in addition been officially determined that each of the four chairs of the history of religions should in principle be responsible for a particular area of specialization and research. In Uppsala, the chair in the theological faculty is thus to specialize in the religions of the Near East, including Judaism and Islam; the chair in the arts faculty will concentrate on the religions of India and the Far East. The Stockholm department will continue to work on the ethnological study of religion, and that in Lund (for which I have had no first-hand information) on the phenomenology of religion. This new *quadrivium* has already met with some criticism, partly on the grounds of its lack of comprehensiveness (Old Germanic religion seems, for instance, not to have any place at all), and partly for its lack of flexibility. But the scheme has hardly been tried as yet, and most are prepared to wait and see what it will mean for the future of Swedish scholarship in the field.

Denmark, like Sweden, has a long tradition of excellent historical and critical scholarship in the history of religions, and for the most part it would seem that on the university level, that tradition is at present being

maintained. It is perhaps not without significance that one Danish professor, on being asked for information concerning recent developments in the subject, replied that he did not feel himself to be 'properly competent' to deal with my queries, since, in his own words, '... most of my time is occupied by lecturing to the students and participating in obligatory work within the university administration. In my own time I try to prepare for publication my own first-hand material collected during field researches in the Himalayan regions.'

The scholarly tradition in Denmark is thus closely connected with the philological discipline, and there are many Danish scholars who are internationally acknowledged in their own specialist fields—among them the late Kaj Barr and Jes P. Asmussen in Iranian studies, P. J. Jensen in classics and J. Laessøe in the Assyrian field. In the University of Copenhagen, the chair in the history of religions is at present occupied by J. Prytz Johansen, who was a pupil of the late Vilhelm Grønbech, and whose publications include studies of primitive religion and mysticism, among them *Studies in Maori Rites and Myths* (1958), and a Danish book on the Maori and the Zuni. Also in the University of Copenhagen the chair of the sociology of religion set up in 1970 is occupied by Arild Hvidtfeldt, who has written *Teotl and Ixiptlatli: some central conceptions in ancient Mexican religion* (1958), Danish books on the religion of pre-Columbian America, the relationship between religion and culture and ancient Greek religion. In 1971 Hvidtfeldt contributed an important article to *Temenos* on 'History of religion, sociology and sociology of religion'.

There is also a chair in the history of religions in the University of Aarhus, at present occupied by Halfdan Siiger, whose major work is *The Lepchas: Culture and Religion of a Himalayan People* (1967).

Special mention must also be made of a notable Danish handbook, *Illustreret Religionshistorie*, a three-volume work edited by J. P. Asmussen and J. Laessøe (1968). The method of this book is, however, to deal with one religious tradition at a time, and it contains little in the way of methodological experimentation. A German edition, edited by Carsten Colpe of Berlin, is in process of appearing as *Handbuch der Religions-Geschichte* (1971 ff.).

What I have briefly said about Denmark would appear to apply equally to Norway; but since I have not been able to secure up-to-date information from any Norwegian source, I prefer to venture no comment, rather than provide only generalizations and inaccuracies.

Before concluding this brief survey, however, I should like to mention—partly on the grounds of professional involvement—one other field of study which is liable not to be taken into consideration by others than a very small group of specialists. The Scandinavian countries, partly for ecclesiastical reasons, have during the past century had a deep involvement in Christian missions. Each country has an institute devoted to 'missionary research'—in Uppsala, Oslo and Aarhus—and each publishes a journal of missionary studies. Again, in these same university centres there are chairs of missiology; until recently the Uppsala chair was

occupied by Bengt Sundkler, that in Oslo by O. G. Myklebust, and that in Aarhus by Johannes Aagaard.

Although much misunderstood, the work done at these institutes has frequently been of the highest historical and critical quality, and all have made something of a speciality of the detailed study of the encounter of religious traditions in the modern world. In the present reorientation of studies in the history of religions in the direction of 'living religions', such work as this should not be overlooked. I trust that it is not mere departmental chauvinism which persuades me of the value of the series *Studia Missionalia Upsaliensia*; of twenty-six titles currently in this series, twenty have been published in English, two in German and only four in Swedish. Among these mention may be made (in chronological order of publication) of H. Weman, *African Music and the Church in Africa* (1960), E. J. Sharpe, *Not to Destroy but to Fulfil* (1965), C. F. Hallencreutz, *Kraemer towards Tambaram* (1966), S. Axelsson, *Culture Confrontation in the Lower Congo* (1970), Marja-Liisa Swantz, *Ritual and Symbol in transitional Zaramo Society* (1970), A. I. Berglund, *Zulu Ideas and Symbolism* (1974) and H. Eilert, *Boundlessness* (a study of K. L. Reichelt and the Christian-Buddhist encounter in China) (1974). But among scholars working in this area, special mention must be made of the work of Bengt Sundkler, and of his standard study *Bantu Prophets in South Africa* (1948, 2nd ed. 1961); a sequel, *Black Zion*, will appear shortly. Sundkler has also written a biography of his spiritual mentor, *Nathan Söderblom* (1968), and is planning in his retirement a large-scale history of Christianity in Africa.

I do not propose to attempt a summing up of the current position, or of future prospects, of the history of religions and its related disciplines in the Scandinavian countries. One has the general impression of ferment and reappraisal in some quarters, continued solid work along time-honoured lines in others. Perhaps it might be true to say, however, that the external pressures on the universities—not least from the direction of schools and colleges of education in a pluralistic world—will, sooner or later, compel all the Scandinavian centres of learning to rethink their roles. But what will emerge as younger scholars come to occupy more and more influential positions in these centres it is impossible to say. Nor is it fitting that prophecies of this order should come from an outsider, however deep his admiration and respect for Scandinavian scholarship in the history of religions. As a summing up I should therefore prefer to give the last word to Åke Hultkrantz, who writes of a renewed international awareness among scholars:

... international collaboration has increased considerably, not least among the young graduate students. Their awareness of the mutual interdependence of research in all countries is more conspicuous than among the older generation of scholars. The small set of historians of religions who guided the research through the post-World War II years has been superseded by a large community of scholars from the whole world.

RELIGIONSWISSENSCHAFT IN CONTINENTAL EUROPE¹

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When the Editorial Secretary of *Religion* asked me to contribute to this issue a survey on '... the work that is in progress in the history of religions and allied disciplines ...' in continental Europe excluding Scandinavia, such a task seemed impossible. How could one know all that is being done in studies from Groningen to the Ural, Marburg to Messina, Salzburg to Paris? How indeed could one come to know whether and in what ways *Religionswissenschaft* as the scholarly study of religion is actually progressing over such an area? But the problem intrigued me and what follows is a first attempt to deal with it.

The year 1968, when the author arrived in Europe, is taken as starting date for this survey. It is based on books published, and for fundamental problems also on articles since that date, on information kindly communicated by colleagues in other countries,² and on information and the views of colleagues in the Netherlands given in writing.³ Consequently, there is a subjective element in the selection of types of information and of publications. These latter should be considered as examples of research rather than a representative list.

In this part of the world at least, no one person can now keep track of all the literature in the many fields of *Religionswissenschaft*, if he or she wants to pursue original research. Completeness, however defined, is therefore unattainable. For Antiquity, especially some perspectives of recent research on the religion of ancient Israel and on gnosticism are mentioned. Amongst the world religions, Islam, with which the author is more directly acquainted, receives most attention. Special place is given to publications on the very nature of *Religionswissenschaft*, as of interest to all readers. Limits of space make reference to discussions of books, or their specific problems and subjects impossible. To reduce the subjective element another article was composed at the same time on 'Some Observations on *Religionswissenschaft* in Continental Europe' in which various appraisals are offered (to be published on another occasion). Since the paper given here is limited in scope (see also note 1) it may be given a more specialized sub-title as follows.

DOCUMENTARY SURVEY: PROGRESS OF PUBLISHED WORK SINCE 1968⁴

1. HISTORY OF RELIGIONS IN THE PROPER SENSE

a. General studies

One of the best introductions to the historical study of religion with

the use of comparisons in order to clarify historical data is that which A. BRELICH wrote as 'Prolégomènes à une histoire des religions' (pp. 3-59) in the first volume of the outstanding three-volume *Histoire des Religions* published in the 'Encyclopédie de la Pléiade' in Paris, 1970.⁵ He pleads here for the autonomy of history of religions as a discipline using also the comparative method, and describes the main problems which such a discipline is facing. Very useful too for this purpose is J. BOTTÉRO's contribution: 'Les histoires des religions' (pp. 99-127), to the symposium *Introduction aux sciences humaines des religions* which appeared in the same year (edited by H. DESROCHE and J. SEGUY. Paris: Cujas, 1970; 279 p.). The author deals successively with history, religion, methodology of the history of religions, and with the subtle difference between 'history of religions' and 'history of religion' in the singular. The excellent volume *Problèmes et méthodes d'histoire des religions*, (Paris: P.U.F., 1968, XII+298 p.), published by the 'Section des sciences religieuses' at the centenary of the Ecole Pratique des Hautes Etudes in Paris, reports how at this particular institution precise historical research has been carried out on a great number of religions and which problems were met. Relevant for the historical orientation of the work done is the 'Préface' (pp. VII-XII) signed by the president and the two secretaries of the institution (P. VIGNEAUX, A. CAQUOT, and E. M. LAPERROUSAZ).

The best series of handbooks on the history of individual religions remains the series *Die Religionen der Menschheit*, with French translations of most volumes in *Les religions de l'humanité*.⁶ The publication of this series is still in progress; some forty volumes have been planned. The best single but collective work is *Histoire des religions*,⁷ under the editorship of H.-CH. PUECH of which the third volume will be published shortly. In Italy the sixth edition in five volumes of the *Storia delle Religioni* (which was founded by P. TUCCHI VENTURI) appeared completely revised and enlarged under the editorship of G. CASTELLANI. (Torino: U.T.E.T., 5 vols., 1970-1). Of smaller size are ERNST DAMMANN's *Grundriß der Religionsgeschichte* ('Theologische Wissenschaft', Vol. 15. Stuttgart, etc.: Kohlhammer, 1972, 127 p.) and GÜNTER LANCZKOWSKI's *Geschichte der Religionen* ('Fischer Lexikon'. Frankfurt am Main: Fischer Taschenbuch Verlag, 1972, 334 p.). Based on a Catholic philosophy of religion on the existence of God is B. MINOZZI's *Introduzione allo Studio della Religione* (Firenze: Vallecchi Editore, 1970, 859 p.). The *Historia religionum. Handbook for the History of Religions*⁸ is not a history in the proper sense of the word; for comparative purposes a classificatory scheme is applied to the religions treated. The German translation of a book by S. A. TOKAREW (originally in Russian) appeared as *Die Religion in der Geschichte der Völker*.⁹ This follows a definite Marxist philosophy of the evolutionary development of religion in history. Many aspects of the problem of development in the history of religions were treated by K. RUDOLPH in 'Das Problem einer Entwicklung in der Religionsgeschichte' (*Kairos*, Vol. 13, nr. 2 (1971), pp. 95-118).

b. Religions of the past

Research on prehistoric culture and religion has made considerable progress thanks to further excavations and new research techniques. This is testified by the *Actes du Symposium international sur les religions de la préhistoire* (Valcamonia, 18–23 Sept. 1972), edited by E. ANATI (Valcamonica: Centro Camuno di Studi Preistorici, 1974, 600 p.). Much research has been done in the last twenty years on the prehistory of Europe, and new findings have also been made in Eastern Europe and in the Balkans in particular. GÜNTER LANCZKOWSKI wrote a *Religionsgeschichte Europas* ('Herderbücherei', Vol. 406. Freiburg etc.: Herder, 1971, 140 p.). JÜRGEN AHRENDTS compiled a bibliography of the ancient European history of religions, *Bibliographie zur Alteuropäischen Religionsgeschichte* in two volumes (Berlin-New York: Walter de Gruyter, 1965–1969). In 1973 appeared WALTER BAETKE's *Kleine Schriften. Geschichte, Recht und Religion im altnordischen Schrifttum*, edited by K. Rudolph and E. Walter (Weimar: Böhlau Nachf., 1973, 388 p.).

For the world of Mediterranean and Near Eastern antiquity, a survey of research on its religions is contained in different chapters of ULRICH MANN, ed., *Theologie und Religionswissenschaft. Der gegenwärtige Stand ihrer Forschungsergebnisse und Aufgaben im Hinblick auf ihr gegenseitiges Verhältnis* (Darmstadt: Wiss. Buchgesellschaft, 1973, XIV+481 p.). In 1968 appeared posthumously a number of essays by HANS HEINRICH SCHAEFER under the title of *Studien zur orientalischen Religionsgeschichte*, edited with a 'Nachwort' by CARSTEN COLPE (Darmstadt: Wiss. Buchgesellschaft, 1968, VIII+282 p.).

R. LABAT, A. CAQUOT and others published *Les religions du Proche-Orient asiatique. Textes babyloniens, ougaritiques, hittites*. (Coll. 'Le trésor spirituel de l'humanité'. Paris: Fayard-Denoël, 1970, 583 p.). On Zoroastrian studies appeared the collective volume *Zarathustra*, ed. by B. SCHLERATH ('Wege der Forschung', Vol. CLXIX. Darmstadt, Wiss. Buchges., 1970, X+415 p.). 'Problems and Prospects of the Study on Persian Religion' were discussed by G. GNOLI in *Problems and Methods of the History of Religions* (Leiden: E. J. Brill, 1972, pp. 67–101). In the study of Egyptian religion research on the coffin texts proceeds steadily. Mention may be made of B. H. STRICKER's study on *De geboorte van Horus* (The birth of Horus. Leiden: E. J. Brill, Vol. 1, 1963; vol. 2, 1968, several volumes in preparation).

On Greek religion appeared, e.g., ANGELO BRELICH's *Paides e Parthenoi*, Vol. I ('Incunabula Graeca', vol. XXXVI. Roma: Ed. dell Ateneo, 1969, 500 p.) and E. DES PLACES' *La religion grecque. Dieux, cultes, rites et sentiment religieux dans la Grèce antique* (Paris: A. & J. Picard, 1969, 396 p.). KARL KERÉNYI published, a year before his death, *Zeus und Hera. Urbild des Vaters, des Gatten und der Frau* (Leiden: E. J. Brill, 1972, 157 p.);¹⁰ and L. GERNET, a pupil of Durkheim and Mauss, produced his *Anthropologie de la Grèce antique* (Coll. 'Textes à l'appui'. Paris: Maspéro, 1968). The preface is by J.-P. VERNANT who works with his group on a reinterpretation

of Greek culture and religion in the light of anthropological and sociological data of the time. A standard work on Roman culture, with good bibliographies, is *Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung*, edited by HILDEGARD TEMPORINI (Berlin-New York: W. de Gruyter, 1972). On Roman religion following GEORGES DUMÉZIL's monumental *La religion romaine archaïque, Avec un appendice sur la religion des Etrusques* (Coll. 'Les religions de l'humanité'. Paris: Payot, 1966, 680 p.) (English translation *Archaic Roman Religion*. Un. of Chicago Press, 1970) we have his *Idées romaines* (Coll. 'Bibliothèque des Sciences Humaines'. Paris: Gallimard, 1969). The books which appeared in the excellent series *Etudes Préliminaires aux Religions Orientales de l'Empire Romain*, edited by M. J. VERMASEREN, are most valuable for present-day research on 'oriental religions' in the Roman empire.¹¹ The papers of a colloquium held in Strasbourg on the subject were published as *Le syncrétisme dans les religions grecque et romaine* (Publ. du Centre de Recherches d'Histoire des Religions de l'Un. de Strasbourg. Paris: P.U.F., 1973). Interesting for our knowledge on the spread of Manicheism in North Africa is the study by FRANÇOIS DECRET, *Aspects du Manichéisme dans l'Afrique romaine: les controverses de Fortunatus, Faustus et Felix avec saint Augustin* ('Etudes augustiniennes'. Paris, 1970).

For the history of the religion of ancient Israel we have several new studies. R. DE VAUX's *Histoire ancienne d'Israël des origines à l'installation en Canaan* appeared in 1971 (Paris: Lecoffre, 674 p.). Two years earlier GEORG FOHRER published his *Geschichte der israelitischen Religion* (Berlin: W. de Gruyter, 1969, XV+435 p.), and recently the *Geschichte Israels in alttestamentlicher Zeit* appeared, written by S. HERRMANN, one of the last pupils of Alt (München: Kaiser, 1973, 427 p.). This book is of interest also for its account of the patriarchs and of Moses; in this connection may be mentioned H. SCHMID's *Mose. Überlieferung und Geschichte* (Berlin, 1968). The history of ancient Israel's religion can be seen better now in the context of the religions which preceded and surrounded it, thanks to several new studies on these religions.

First of all, the *Reallexikon der Assyriologie* continues to be published and Volume III has important contributions, e.g. on 'Gott', 'Gesetze', 'Gilgames', etc. Secondly, in the series 'Die Religionen der Menschheit' appeared *Die Religionen Altzyriens, Altarabiens und der Mandäer*, written respectively by H. GESE, M. HÖFNER and K. RUDOLPH, and of which especially the first study is of importance for the subject (Stuttgart: Kohlhammer, 1970). On Ugarit J. C. DE MOOR published *The seasonal pattern in the Ugarith myth of Ba'lu according to the version of Ilmilku* (Kewlaer, etc.: Butzon & Bercker, 1971, X+321 p.). Several ancient deities have become better known, e.g. by U. OLDENBURG's study *The conflict between El and Ba'al in Canaanite religion* (Leiden: E. J. Brill, 1969, XIV+217 p.). On the ancient image of man G. PETTINATO wrote his study *Das altorientalische Menschenbild und die sumerischen und akkadischen Schöpfungsmythen* (Heidelberg: Winter, 1971, 164 p.). In this way relationships between

ancient Israel's religion and the religions around it could be clarified. W. H. SCHMIDT wrote a study on the religion of ancient Israel with particular attention for these other religions: *Alttestamentlicher Glaube und seine Umwelt. Zur Geschichte des alttestamentlichen Gottesverständnisses* (Neukirchen: Vluyn, 1968). See also the study of F. Stolz, *Strukturen und Figuren im Kult von Jerusalem. Studien zur altorientalischen, vor- und frühisraelitischen Religion* (Berlin, 1970). Important for the study of these relationships are the findings in Mari, so F. ELLERMEIER, *Prophetie in Mari und Israel* (Herzberg, 1968). Compare in this connection K. KOCH's 'Die Briefe "prophetischen" Inhalts aus Mari', *Ugaritische Forschungen*, 1972, pp. 53-77, and R. FRANKENA, 'Some remarks on the Semitic background of Ch. XXIX-XXXI of Genesis' in *Old Testament Studies* 17 (1972) and 'Some remarks on a new approach to Hebrew' in *Travels in the World of the Old Testament* (offered to M. A. Beek), 1974, pp. 41-49. ANNEMARIE OHLER made a comparative study of mythological motifs in her *Mythologische Elemente. Eine motiv-geschichtliche Untersuchung*, and O. KEEL did a similar study on symbolic images in his *Die Welt der altorientalischen Bildsymbolik und das alte Testament. Am Beispiel der Psalmen* (Zürich: Benziger Verlag, 1972, 366 p.). A further analysis of types of historiography was made by H. CANCIK in his *Mythische und historische Wahrheit. Interpretationen zu Texten der hethitischen und griechischen Historiographie* (Stuttgart: Verlag Katholisches Bibelwerk, 1970).

As far as Old Testament research in particular is concerned, the International Organization for the Study of the Old Testament had congresses in Rome (1968), Uppsala (1971) and Edinburgh (1974). The papers of the last two congresses were published in *Old Testament Studies*, Vols. XVII (1972) and XIX (1974). The new *Theologisches Wörterbuch zum Alten Testament*, edited by G. J. BOTTERWECK and H. RINGGREN and to which many scholars contribute, started to be published in 1970 (Stuttgart etc.: Kohlhammer, 1970f.); it pays also attention to data brought forward by the history of religions. Compare *Theologisches Handwörterbuch zum Alten Testament*, edited by ERNST JENNI with CLAUD WESTERMANN (München: Kaiser, 1971f.). HANS-JOACHIM KRAUS published the second edition (after 1956's first edition) of his history of Old Testament research: *Geschichte der historisch-kritischen Erforschung des Alten Testaments* (Neukirchen: Neukirchener Verlag, 1969², VIII+549 p.). For interreligious relations, among other things, are of interest the studies by HORST DIETRICH PREUSZ, *Verspottung fremder Religionen im Alten Testament* (Stuttgart: W. Kohlhammer, 1971, 317 p.) and F. STOLZ, *Jahves und Israels Kriege. Kriegstheorien und Kriegserfahrungen im Glauben des alten Israel* (Zürich: Theologischer Verlag, 1972, 211 p.). The problem of myth and history is studied on Old Testament materials by H. P. MÜLLER, *Mythos, Tradition, Revolution. Phänomenologische Untersuchungen zum Alten Testament* (Neukirchen-Vluyn: Neukirchener Verlag, 1973, 118 p.) Compare O. LORETZ, *Schöpfung und Mythos. Mensch und Welt nach den Anfangskapiteln der Genesis* (1968). Over against L. PERLITT's *Bundestheologie im Alten Testament* (Neukirchen-Vluyn: Neukirchener Verlag, 1969), E. KUTSCH denies that

berit would mean 'alliance' at all; it would rather be 'obliging (oneself)'.¹² In such studies on the nature of the alliance, as well as on the profiles of different deities studied on the basis of Ugarit materials, research on the religion of ancient Israel made considerable progress. Most promising appears to be a careful study of the relations which existed between the ancient Hebrews and the Amorite layer of the population of North Mesopotamia, especially in the region of Mari.¹³ Samaritan religion has become better known now and H. G. KIPPENBERG was able to publish his *Garizim und Synagoge. Traditionsgeschichtliche Untersuchungen zur samaritanischen Religion der aramäischen Periode* (Berlin-New York: W. de Gruyter, 1971, 374 p.). Of the many studies on the Dead Sea Scrolls of Qumrān we just mention E. W. TUINSTRĀ's study on the *Hermeneutische Aspecten van de Targum van Job uit grot XI van Qumrān* (Diss. Groningen, 1970, 114 p.).

For practical reasons it has proved to be impossible to bring together the most important publications on the origin of Christianity, and the reader must be referred to specialized bibliographies. One may simply mention a renewed interest in the context of the life of Jesus; several books appeared on his trial, e.g. J. BLINZLER's *Der Prozeß Jesu* (Regensburg: Friedrich Pustet, 1969, 520 p.). Much discussion has taken place on form criticism; H. SCHÜRMANN seeks a middle way between the extreme positions in his *Traditionsgeschichtliche Untersuchungen zu den synoptischen Evangelien* (Düsseldorf, 1968, 367 p.). In the *Studia ad Corpus Hellenisticum Novi Testamenti* two volumes appeared so far and others are in preparation.¹⁴ The publication of the *Reallexikon für Antike und Christentum*, edited by TH. KLAUSER, continues. J. NEGENMANN completed a new atlas of Biblical times: *Univers de la Bible. Atlas du Proche-Orient biblique* (Paris-Bruxelles: Ed. Sequoia, 1971, 210 p.).

M. HENGEL published *Judentum und Hellenismus* (Tübingen: J. C. B. Mohr, 1969, VIII+692 p.). M. SIMON in collaboration with A. BENOIT published *Le Judaïsme et le Christianisme antique d'Antiochus Epiphane à Constantine* (Paris: P.U.F., 1968, 360 p.). M. SIMON himself published *La Civilisation de l'Antiquité et le Christianisme* ('Les grandes civilisations', vol. 12. Paris: Arthaud, 1972, 560 p.). From these and other studies on the subject we now have a much better insight into the relationship between early Christianity and classical culture. An interesting monograph in this field is R. VAN DEN BROEK's *The Myth of the Phoenix according to Classical and Early Christian Traditions* (EPRO, 24. Leiden: E. J. Brill, 1972, XXI+487 p.).

With the sensational discovery of the gnostic library at Nag Hammadi at the end of World War II, research on gnosticism received a great impetus. The publication of the manuscripts is in progress but it will take still much time and effort before they will have been wholly investigated. The edition of Codex I, the so-called Codex Jung, however, will be terminated in the course of 1975.¹⁵ An excellent survey of the history and state of research on this gnosis, which has been so exciting and fruitful these years, is that of KURT RUDOLPH in his 'Gnosis und Gnostizismus; ein Forschungsbericht'.¹⁶ See also G. QUISPEL, 'Gnosis und helle-

nistische Mysterienreligionen' (in *Theologie und Religionswissenschaft*, edited by ULRICH MANN, Darmstadt: Wiss. Buchgesellschaft, 1973; pp. 318-331). The same author prepared two volumes of *Gnostic Studies* (Leiden: E. J. Brill, 1974 and 1975). An excellent work on the subject is the two-volume *Die Gnosis*, edited by C. ANDRESEN. It presents texts in translation: Vol. 1 *Zeugnisse der Kirchenväter*, and Vol. 2 *Koptische und mandäische Quellen*. Collaborating were E. HAENCHEN, M. KRAUSE, W. FOERSTER and K. RUDOLPH ('Die Bibliothek der Alten Welt', Reihe 'Antike und Christentum'; Zürich-Stuttgart: Artemis Verlag, 1969 and 1971; resp. 488 and 500 p.). An anthology of gnostic texts in translation is given by R. HAARDT in *Die Gnosis. Wesen und Zeugnisse* (Salzburg: Otto Müller, 1967; 352 p.). A collective work resulting from a conference in Messina is the volume edited by U. BIANCHI, *Le origini dello gnosticismo* (Leiden: E. J. Brill, 1967, 1970²; 803 p.). A collective volume on *Christentum und Gnosis* was edited by W. ELTESTER ('Beihefte der Zeitschrift für neutestamentliche Wissenschaft', vol. 37, Berlin: A. Töpelmann, 1969, 143 p.).

An important discovery among the Nag Hammadi writings was that of the apocryphal gospel of Thomas which has led to much discussion, the main question being whether this text, of Syrian origin, contains a gospel tradition independent of the synoptic gospels. G. QUISPÉL answers in the affirmative; see his *Makarius, das Thomasevangelium und das Lied von der Perle* (Leiden: E. J. Brill, 1967; 126 p.). In any case it becomes clear that Syrian Christianity, in its origin Jewish-Christian, represented a specific form of Christianity besides the Greek and the Western (Latin) ones. For the independence of the tradition leading to the gospel of Thomas, which can also be found in Tatian's *Diatessaron* which is known to contain non-canonical traditions, see G. QUISPÉL, *Tatian and the Gospel of Thomas. Studies in the History of the Western Diatessaron* (Leiden: E. J. Brill, 1975).¹⁷

Another major event was the discovery of the Mani-codex in Köln which has proved to be extremely significant for our knowledge of early Manicheism.¹⁸ Apparently Mani, from his 4th until his 25th year, belonged to the Jewish-Christian gnostic sect of the Elkesaites. This throws a completely new light on the spiritual background of Mani's prophethood and demands a revision of views previously held on this religion. It is also highly important for our assessment of the situation of the Middle Eastern religious world in the 3rd century and later.

e. Religions existing at present

Though not a continental publication we may note here the monumental *Religion in the Middle East. Three religions in concord and conflict*, edited in England by the late A. J. ARBERRY in two volumes [Vol. I: Judaism (ed. E. I. J. ROSENTHAL) and Christianity (ed. M. WARREN); Vol. II: Islam (ed. C. F. BECKINGHAM) and 'The three religions in concord and conflict' (ed. A. J. Arberry) in Cambridge at the University Press (XII+595 pp. and XI+750 pp.)] in 1969, which places the three

'Abrahamic' religions before us. RAYMUND KOTTJE and BERND MOELLER are the editors of a great ecumenical Church history: *Ökumenische Kirchengeschichte* (Vol. I *Alte Kirche und Ostkirche*; Vol. II *Mittelalter und Reformation*. Mainz: M. Grünewald, and München: Chr. Kaiser, 1970f.). Scholars of different churches participate in this enterprise. In a similar vein, K. H. RENGSTORF and S. VON KORTZFLEISCH edited a large two-volume work on the common history of Christianity and Judaism: *Kirche und Synagoge. Handbuch zur Geschichte von Christen und Juden. Darstellung mit Quellen* (Stuttgart: Ernst Klett, 1968 and 1970; 504 and 745 pp.). A new 'ecumenical' atlas of Church history was prepared by H. JEDIN, the late K. S. LATOURETTE and J. MARTIN: *Atlas zur Kirchengeschichte. Die christlichen Kirchen in Geschichte und Gegenwart* (Freiburg i. Br.-Basel-Wien: Herder, 1970; 83+152+XXXVIII pp.). Two books on heretics are worth mentioning: MICHEL MESLIN's *Les Ariens d'Occident* (335-430) ('Patristica Sorbonensia', vol. 8; Paris: Du Seuil, 1967; 444 pp.) and EUGÉNIE DROZ, *Chemins de l'hérésie. Textes et documents* (Volume I: Genève: Slatkine, 1970, 450 pp.). Two lexicons on Christian iconography appeared, indicating new lines of research: the *Lexikon der christlichen Ikonographie* edited by HANS AURENHAMMER, which has no illustrations (Vol. 1, A-Chr. Wien: Hollinek, 1959-1967), and the *Lexikon der christlichen Ikonographie* edited by ENGELBERT KIRSCHBAUM, followed by WOLFGANG BRAUNFELS, illustrated, of which Volume 7 appeared in 1974. The first volumes treat *Allgemeine Ikonographie*, the later ones *Ikonographie der Heiligen* (Freiburg-Rome-Basel-Wien: Herder; 1968). A unique study by CÉRÈS WISSA-WASSET dealt with Coptic usages which may go back on pre-Christian times: *Pratiques rituelles et alimentaires des Coptes. Legs et survivances du passé pharaonique* (Paris, Thèse 3e cycle, 1968, 694 p. typescript).

On the place of Islamic studies within the history of religions, see A. BAUSANI, 'Islam in the History of Religions' (with discussions), in *Problems and Methods of the History of Religions* (Leiden, Brill, 1972), pp. 55-66. An Italian-Dutch symposium on Islam in different countries was held in Amsterdam in 1973; the papers were published by the Royal Dutch Academy of Sciences as *Studies on Islam. A symposium on Islamic Studies organised in co-operation with the Accademia dei Lincei in Rome*. Amsterdam, 18-19 October 1973 (Amsterdam-London: North-Holland Publishing Company, 1974, 110 pp.). On the place of Islam with regard to Western culture, see in this volume A. BAUSANI's 'Islam as an essential part of Western culture' (pp. 19-36). FUAT SEZGIN continued the edition of his great catalogue of known Arabic writings, *Geschichte des arabischen Schrifttums* (Leiden: E. J. Brill, 1967f.). The Concordance part of the publication *Concordance et Indices de la Tradition Musulmane*, started by A. J. Wensinck, was concluded (Leiden: E. J. Brill, 8 vols., 1933-1970). The new English and French editions of the *Encyclopaedia of Islam* continue (Leiden-London: Brill-Luzac; Paris: Maisonneuve, 1954f.) as does the bibliographical publication *Index Islamicus* (London, Mansell). The relation between a scholar of Islam and his image of Islam drawn from the materials studied was analyzed in J.-J. WAARDENBURG, *L'Islam dans*

le miroir de l'Occident (Paris-the Hague: Mouton, 1970³), and J.-P. CHARNAY broadened this kind of fundamental research in his 'Jeux de miroirs et crises de civilisations. Réorientations du rapport Islam/islamologie' (*Archives de Sociologie des Religions*, Nr. 33 (1972), pp. 135-174). Further basic issues of a more theoretical nature in Islamic studies were formulated in J. WAARDENBURG, 'Changes of perspective in Islamic studies over the last decades' (*Humaniora Islamica* (The Hague: Mouton), Vol. I (1973), pp. 247-260), and 'Islam studied as a symbol and signification system' (*Humaniora Islamica*, Vol. 2 (1974), pp. 267-285). M. M. BRAVMANN investigated *The Spiritual Background of Early Islam. Studies in Ancient Arab Concepts* (Leiden, Brill, 1972; VIII+336 pp.). For Koranic research may be mentioned K. WAGTENDONK's *Fasting in the Koran* (Leiden, Brill, 1968; 154 pp.) and J. WAARDENBURG's inquiries into Mohammed's 'dialogues' with Jews, Christians and polytheists ('Koranisches Religionsgespräch' in *Liber Amicorum . . . C. J. Bleeker* (Leiden, Brill, 1969; pp. 208-253) and 'Un débat coranique contre les polythéistes' in *Ex Orbe Religionum*, Vol. II. . . . G. Widengran . . . *dedicata* (Leiden, Brill, 1972, pp. 143-154).

Of major importance are the four volumes of HENRY CORBIN, *En Islam iranien. Aspects spirituels et philosophiques* in which the fruits of many years of painstaking research are offered to the public (Paris: Gallimard, 1971-1972, about 1500 pp.); see of the same author also *L'homme de lumière dans le soufisme iranien* (Ed. Présence. Paris: Librairie de Médicis, 1971; 231 pp.). T. FAHD edited a volume of papers in this same field which has lately become known for its religious wealth of thought: *Le Shī'isme imāmīte* (Colloque de Strasbourg 1968. Paris: P.U.F., 1970; 311 pp.). A study made by the late E. F. Tjijdens on the *Umm al-Kitāb* will be published posthumously. E. SIVAN published his interesting thesis *L'Islam et la Croisade. Idéologie et propagande dans les réactions musulmanes aux Croisades* (Paris: A. Maisonneuve, 1968; 222 pp.). MIGUEL DE EPALZA published his thesis on an apologetic treatise of a convert: *La Tuhfa, autobiografía y polémica islámica contra el Cristianismo de 'Abdallāh al-Taryūmān (fra Anselmo Turmeda)* (Roma, Acc. Nazionale dei Lincei, 1971; 522 pp.). As a legacy, that great European G. E. VON GRUNEBaum left his *Studien zum Kulturbild und Selbstverständnis des Islams* (Zürich-Stuttgart: Artemis Verlag, 1969, 481 p.). On present-day Islam may be mentioned R. WIELANDT's *Offenbarung und Geschichte im Denken moderner Muslime* (Wiesbaden: Franz Steiner, 1971, 179 pp.) and B. J. BOLAND's *The Struggle of Islam in Modern Indonesia* ('Verh. Kon. Inst. voor Taal-, Land- en Volkenkunde, Leiden', Vol. 59. The Hague: Nijhoff, VIII+283 pp.). A 'Bibliographie du dialogue islamo-chrétien' is in preparation through the Pontifical Institute of Arabic Studies in Rome since 1974. A comprehensive bibliography on *Contemporary Arab Culture* including Islam has been prepared for Unesco and will appear in the course of 1975 (Paris: Sindbad).¹⁰

In the field of Indian religions a number of new studies have seen the light. For Vedic religion some recent studies of J. GONDA should be mentioned: *The Meaning of dhāman* (Amsterdam: North-Holland Publishing Company, 1967); *Eye and gaze in the Veda* (Amsterdam, 1969); *Notes*

on names and the name of God in Ancient India (Amsterdam, 1970); *The Vedic God Mitra* (Leiden: E. J. Brill, 1972); *The dual deities in the religion of the Veda* (Amsterdam, 1974). The *Collected Papers* of this scholar will be published presently (Leiden: E. J. Brill). On Vedic religion, see also H. W. BODEWITZ, *Jaiminīya—Brāhmaṇa. Translation and Commentary. With a study: agnihotra and prāṅgnihotra* (Leiden: Brill, 1973, XIX+357 p.) and U. SCHNEIDER, *Der Somaraub des Manu* (Wiesbaden, 1971).

On Hinduism are to be noted the following studies. A. GAIL, *Bhakti im Bhāgavatapurāṇa* (Wiesbaden, 1969); J. GONDA, *Vismūism and Śvaism* (London, 1970); H. KULKEN, *Cidambaramāhātmya. Eine Untersuchung der religionsgeschichtlichen und historischen Hintergründe für die Entstehung der Tradition einer indischen Tempelstadt* (Wiesbaden, 1970); KLAUS RÜPING, *Amṛtamanthana und Kūrm Avatāra, Ein Beitrag zur puranischen Mythen- und Religionsgeschichte* (Wiesbaden, 1970); HEINRICH VON STIETENCRON, *Gaṅgā und Yamunā. Zur Symbolischen Bedeutung der Flussgöttinnen an indischen Tempeln* (Wiesbaden, 1972); S. GUPTA, *Lahmī Tantra* (Leiden: Brill, 1972); K. R. VAN KOOIJ, *Worship of the Goddess according to the Kālikāpurāṇa* (Leiden: Brill, 1972). As an example of studies on modern Hindu religion may be added H.-J. KLIMKEIT's *Anti-religiöse Bewegungen im modernen Südinien. Eine religionssoziologische Untersuchung zur Säkularisierungsfrage* (Bonn: Röhrscheid, 1971; 155 pp.).

Among studies on Buddhism there appeared O. BOTTO, *Buddha e il Buddhismo* (Fossano, 1974) as a general work. On Buddhist thought, see for instance D. S. RUEGG, *La théorie du tathāgatagarbha et du gotra* (Paris, Publications de l'École française d'Extrême Orient, 1969; 532 p.). M. A. G. T. KLOPPENBORG published her thesis *The Paccekabuddha. A Buddhist ascetic. A Study of the concept of the paccekabuddha in Pāli canonical and commentarial literature* ('Orientalia Rheno-Traiectina', 20. Leiden: E. J. Brill, 1974, XIV+135 pp.). A specific area is studied historically by J. NAUDOU, *Les Bouddhistes kasmīriens au Moyen Age* ('Annales du Musée Guimet. Bibliothèque d'études', 68. Paris, 1968), while a study of contemporary Buddhism from a sociological point of view is HEINZ BECHERT's 'Einige Fragen der Religionssoziologie und Struktur des südasiatischen Buddhismus' (*Int. Jahrbuch für Religionssoziologie*, Vol. IV, 1968, pp. 251-295).

C. HOOYKAAS continued his series of studies on Bali and its religious (Buddhist-Hindu) history: *Surya-Sravana: The Way to God of a Balinese Siva Priest* (Amsterdam: North-Holland Publishing Company, 1966); *Kāma and Kāla: Materials for the Study of Shadow Theatre in Bali* (Amsterdam, 1973, 360 p.); *Balinese Bauddha Brahman* (Amsterdam, 1973, 220 p.). See also the study made in common by C. HOOYKAAS and T. GOUDRIAAN, *Sruti and Sūtra: Bauddha, Śaiva and Vaiṣṇava of Balinese Brahman Priests*. On Japanese religion may be mentioned J. H. KAMSTRA's *Encounter or Syncretism. The initial growth of Japanese Buddhism*. (Leiden: E. J. Brill, 1967, XII+505 p.).

On Altaic religion a seminar was held in Strasburg, the papers of

which were published under the title of *Traditions religieuses et para-religieuses des Peuples Altaïques* (Paris: P.U.F., 1972).

For contemporary religions in Brazil, publications appeared by H. H. FIGGE, *Geisterkult, Besessenheit und Magie in der Umbanda-Religion Brasiliens* (Freiburg-München: Karl Alber, 1973, 340 p.), and RAINER FLASCHE, *Geschichte und Typologie afrikanischer Religiosität in Brasilien* ('Marburger Studien zur Afrika- und Asienkunde'. Marburg an der Lahn, im Selbstverlag, 1973, 302 p.).

MARCEL GRIAULE continued his publications on the Dogon, together with GERMAINE DIETERLEN, *Le Renard pâle* (Paris, Institut d'Ethnologie, 1965-f.).

Dynamic aspects of religion have been treated by Günter Lanczkowski in his *Begegnung und Wandel der Religion* (Düsseldorf, etc.: Diederichs, 1971, 196 p.), and in his *Die neuen Religionen* ('Fischer Lexikon', Frankfurt am Main: Fischer Taschenbuch Verlag, 1974, 201 p.).

d. Comparative studies

One of the first names which come to mind in this connection is that of GEORGES DUMÉZIL and his studies on Indo-European religion. In the period under consideration appeared his *Heurs et Malheurs du guerrier. Aspects mythiques de la fonction guerrière chez les Indo-Européens* (Coll. 'Hier'. Paris: P.U.F., 1969), *Du mythe au roman, La Sage de Hadingus* (Saxo Grammaticus, I, V-VIII et autres essais (Coll. 'Hier'. Paris: P.U.F., 1970), and the three volumes of collected essays *Mythe et épopée*: Vol. 1 *L'idéologie dans les épopées des peuples indo-européens* (1968), Vol. 2 *Types épiques indo-européens: un héros, un sorcier, un roi* (1971), Vol. 3 *Histoires romaines* (1973), (Bibliothèque des Sciences Humaines', Paris: Gallimard, 1968-1973). On myth and mythology a number of studies appeared: in the first place the continuation of H. W. HAUSSIG, *Wörterbuch der Mythologie* (Vol. I, *Götter und Mythen im Vorderen Orient*, 1968), ANGELO BRELICH's 'Problemi di mitologia: un corso universitaria I' (*Religioni e Civiltà*, Vol. I (1972), pp. 331-528, and JEAN GUIART's article 'Des multiples niveaux de signification du mythe' (*Archives de Sociologie des Religions*, No. 26 (1968), pp. 55-71). More philosophical in their approach are LUIS CENCILLO, *Mito, semántica y realidad* (Madrid: B.A.C., XII+463 p.) and the studies by ENRICO CASTELLI (e.g., *La critique de la démythisation. Ambiguïté et foi*. Paris: Aubier-Montaigne, 1973, 288 p.), and the colloquia organized by him (e.g., *Démythisation et idéologie*. Paris: Aubier-Montaigne, 1973, 526 p.). From the point of view of *Religionswissenschaft* KURT RUDOLPH published 'Der Beitrag der Religionswissenschaft zum Problem der sogenannten Entmythologisierung. Ein Versuch', *Kairos*, N.F. XII (1970), pp. 183-207. We mentioned above (p.28) the *Historia Religionum* and its usefulness for comparative purposes when religions are appreciated as entities which are complete in themselves and which can be subjected to the same scheme of classification of their elements. Comparisons between structures of religious life in different religions are made by GUSTAV

MENSCHING in his essays brought together in his *Topos und Typos. Motive und Strukturen religiösen Lebens. Gesammelte Beiträge zur vergleichenden Religionswissenschaft*, edited by H.-J. KLIMKEIT (Bonn: Röhrscheid, 1971; 252 pp.). A *Dictionnaire des Symboles* was edited by JEAN CHEVALIER and ALAIN GHEERBRANDT (Paris: Robert Laffont, 1969; pocket edition in four volumes, Paris: Seghers, 1973).

Comparative studies, at the present time, are mostly made by groups of scholars in interdisciplinary work or at least by a preliminary division of tasks among scholars working on the same subject but each in his or her own field of specialization; as for example the volume *Eschatologie et Cosmologie*, edited by ARMAND ABEL and others ('Annales du Centre d'Etudes des Religions' at the Free University of Brussels. *Annales*, vol. 3; Brussels: Editions de l'Institut de Sociologie ULB, 1969; 198 pp.). In France the interdisciplinary study on divination is a major enterprise. Three publications should be mentioned: *La divination en Mésopotamie ancienne* (Colloque du Centre de Recherches d'Histoire des Religions. Paris: P.U.F., 1966); Toufic Fahd, *La divination arabe. Etudes religieuses, sociologiques et folkloriques sur le milieu natif de l'Islam* (Leiden: E. J. Brill, 1966; XII+617 pp.), and the two-volume work *La divination* edited by A. CAQUOT and M. LEBOVICI (Paris: P.U.F., 1968; XIX+357 and 560 pp.). In Italy a collective volume appeared entitled *La preghiera*, edited by R. BOCASSINO (Milano-Roma, 1967). L. SABOURIN S.J. published the results of his own researches in *Priesthood. A comparative study* (Leiden: E. J. Brill, 1973; 279 pp.). Of a different nature, combining comparative work with reflection, is the study by ERNST BENZ, largely restricted to Christian material, *Die Vision. Erfahrungsformen und Bilderwelt* (Stuttgart: Ernst Klett, 1969; 694 pp.). Other comparative studies pursued within a limited culture area include *Le feu dans le Proche-Orient Antique. Aspects linguistiques, archéologiques, technologiques, littéraires* (Actes du Colloque de Strasbourg, 9 et 10 juin 1972 (Leiden: E. J. Brill, 1973, IX+100 p.). 'Le Messie, Conceptions de la royauté dans les religions du Proche-Orient ancien' by J. ZANDEE (*Revue de l'Histoire des Religions*, T. 180 (1971), pp. 3-28) limits itself to the ancient Near East.

We shall not go here into the whole literature existing on messianic movements from a comparative point of view, except for two publications. A basic listing is made by HENRI DESROCHE in his *Dieux d'Hommes. Dictionnaire des messies, messianismes et millénarismes de l'ère chrétienne* with a large introduction (Paris-The Hague: Mouton, 1969; 281 pp.). Other publications of this author are referred to under Sociology of Religion. In the second place is worth mentioning M. I. PEREIRA DE QUEIROZ, *Réforme et Révolution dans les sociétés traditionnelles; histoire et ethnologie des mouvements messianiques*, with a preface by R. BASTIDE (Paris: Ed. Anthropos, 1968; XIX+394 pp.). Many of these messianic movements were prophetic movements with socio-political implications; see J. VAN BAAL, 'The Political Impact of Prophetic Movements' (*Int. Jahrbuch für Religionssoziologie*, Vol. 5, 1969; pp. 68-88).

Of a very different nature, combining humanities and social sciences

while opening ways to further comparative studies on an interdisciplinary basis, is *The Dream and Human Societies*, ed. by G. E. VON GRUNEBaum and ROGER CAILLOIS, (Berkeley and Los Angeles: Un. of California Press, 1969). The book contains papers discussed at a Colloquium held at Royaumont; translations into different languages have been made. See also ROGER BASTIDE, *Le rêve, la transe et la folie* ('Nouvelle Bibliothèque Scientifique'. Paris: Flammarion, 1972; 263 p.) and the second, completely revised edition of his *Sociologie et psychoanalyse* ('Bibliothèque de Sociologie Contemporaine'. Paris: P.U.F., 1972, 319 p.), the first edition of which had appeared in 1950. We are here already outside *Religionsgeschichte* in the narrow sense of the word.

2. THE STUDY OF RELIGION IN A WIDER SENSE (RELIGIONSWISSENSCHAFT)

a. General studies²⁰

In preparation is a history of the discipline by C. M. SCHRÖDER, *Geschichte der Religionswissenschaft*, planned to appear as the last volume of the series 'Die Religionen der Menschheit' edited by the author. A survey of methods and theories in the study of religion roughly speaking between 1850 and 1950, with a large anthology in English of relevant texts of some forty scholars is presented in JACQUES WAARDENBURG, *Classical Approaches to the Study of Religion. Aims, Methods and Theories of Research. Vol. 1: Anthology with Introduction. Volume 2, Bibliography*, contains bibliographies of and about some 165 scholars of that period (The Hague-Paris: Mouton, resp. 1973, XIV+742 and 1974, VIII+332 pp.). Whereas the first was meant to be a methodological sourcebook, the second volume may be useful to anyone who has to do with studies on religion(s).

During recent years some valuable books appeared as introductions to the whole field of the study of religion with its different disciplines. Two French studies should be mentioned above all. The first, *Pour une science des religions*, by MICHEL MESLIN, describes the history of the study of religion, the different present-day approaches to the phenomenon of religion, and the tendencies of present-day research on myth and symbolism. The book is inspired by a humanistic approach (Paris: Ed. du Seuil, 1973; 270 p.). The second book puts a greater weight on the social sciences and procedures of formalization, although the humanities are not completely lacking. It is a collective volume and is the result of a seminar held in Paris under the direction of H. DESROCHE who edited with J. SÉGUY, *Introduction aux sciences humaines des religions* ('Genèses', vol. 3. Paris: Cujas, 1970; 281 pp.), in which we note the informative survey by JEAN SÉGUY, 'Panorama des sciences des religions' (pp. 37-52). In Germany C. H. RATSCHOW published a 'Methodik der Religionswissenschaft' in the *Enzyklopädie der geisteswissenschaftlichen Arbeitsmethoden*, 9. Lieferung (München-Wien: Oldenburg Verlag, 1973; pp. 347-400) which draws attention to the different methodical orientations in the field. In

Italy, UGO BIANCHI published 'La storia delle religioni' in the first volume of the sixth edition of the *Storia delle religioni* of T. VENTURI, edited by G. CASTELLANI (Turino, U.T.E.T.), 1970, pp. 1-171). It deals with the aim and method of history of religions (in the broad sense), the difference between religion and religions in the plural, research and problems of the field, and present-day questions of method and interpretation (E. T. Leiden: Brill, 1975). In Italy the *Enciclopedia delle religioni*, directed by A. DI NOLA, is in progress; five volumes appeared so far (Firenze: Ed. Valecchi).

b. Anthropology of religion

An assessment of the present state of research in religious anthropology was made by ROGER BASTIDE in his 'L'état actuel de la recherche en ethnologie religieuse', in the *Introduction aux sciences humaines des religions* edited by H. DESROCHE and J. SÉGUY (Paris: Cujas, 1970; pp. 129-144). In the collective volume *Selbstverständnis und Wesen der Religionswissenschaft*, edited by Günter Lanczkowski (Darmstadt: Wiss. Buchgesellschaft, 1974), there is a contribution by ÅKE HULTKRANTZ, 'Über religionsethnologische Methoden' (pp. 360-393), in which he pleads for field research and for recognition of this branch of *Religionswissenschaft*, and in which he defines the position of religious anthropology with regard to other approaches and methods in the study of religions.

In France there appeared, as well as the 4th edition of his *Sociologie et anthropologie* (with a Preface by CLAUDE LÉVI-STRAUSS) in 1968 (Paris: P.U.F.), the complete works of the late MARCEL MAUSS who had a great influence on the development of the social sciences in France. These *Oeuvres* were edited by VICTOR KARADY: Vol. I *Les fonctions sociales du sacré* (1968), Vol. II *Représentations collectives et diversité des civilisations* (1969), Vol. III *Cohésion sociale et divisions de la sociologie*, (1969. All three volumes published by Ed. de Minuit, Paris). CLAUDE LÉVI-STRAUSS, one of the students of MAUSS, finished in the period under consideration the publication of his four-volume work *Mythologiques*: Vol. 1 *Le cru et le cuit* (1964), Vol. 2 *Du miel aux cendres* (1966), Vol. 3 *L'origine des manières de table* (1968), and Vol. 4 *L'homme nu* (1971. All four volumes published by Plon, Paris). In 1973 appeared his volume of essays *Anthropologie structurale deux* (Paris: Plon 1973, 450 p.). On the study of religion, see his report 'Religions Comparées des peuples sans écriture' in *Problèmes et méthodes d'histoire des religions* (Paris: P.U.F., 1968, pp. 1-7). The influence of the structuralist approach as used by LÉVI-STRAUSS has been immense, far beyond anthropology. In the study of religion, however, it has not found many applications except in the analysis of religious texts, as e.g. in the thesis of J. R. Schreiter, *Eschatology as a Grammar of Transformation. A Study in Speech Act Theory and Structural Semantics and their Application to some Problems in Eschatology*. (Diss. Nijmegen, 1974, X+280 p.), and in Old and New Testament research in general. The thesis of L. Diks, *Strukturalisme en godsdiensthistorie* (Diss. Nijmegen, 1974, 202 pp.) analyses the religion of the Bororo, especially their mythology, in a structural way.

In this connection ought to be mentioned the 'Festschrift' for LÉVI-STRAUSS, *Échanges et Communications*, edited in two volumes by J. POUILLON and P. MARANDA (The Hague-Paris: Mouton, 1970). On ethnological grounds LÉVI-STRAUSS has been opposed fiercely by LAURA MAKARIUS, 'Le mythe du "Trickster"', *Revue de l'Histoire des Religions*, No. 175 (1969), pp. 70-89; RAOUL and LAURA MAKARIUS, *Structuralisme ou ethnologie? Pour une critique radicale de l'anthropologie de Lévi-Strauss* (Paris: Ed. Anthropos, 1973, 375 p.), and LAURA LEVI MAKARIUS, *Le sacré et la violation des interdits* (Coll. 'Science de l'homme'. Paris: Payot, 1974, 376 p.). Many studies on LÉVI-STRAUSS and structuralism in general have been published, of which only a few can be mentioned here: O. DUCROT, T. TODOROV, D. SPERBER, M. SAFOUAN and FR. WAHL, *Qu'est-ce que le Structuralisme?* (Paris: Du Seuil, 1968, 441 p.); YVAN SIMONIS, *Claude Lévi-Strauss, ou la 'Passion de l'Inceste'. Introduction au Structuralisme* (Paris: Aubier Montaigne, 1968); GÜNTHER SCHIWY, *Der französische Strukturalismus. Mode, Methode, Ideologie* (Reinbek bei Hamburg, Rowohlt Taschenbuch Verlag, 1969, 249 p.); JEAN PIAGET, *Le structuralisme* ('Que sais-je', No. 1311. Paris: P.U.F., 1968, 125 p.) and HANS NAUMANN, ed., *Der moderne Strukturbegriff. Materialien zu seiner Entwicklung* ('Wege der Forschung', Vol. 155. Darmstadt: Wiss. Buchgesellschaft, 1973, 434 p.).

STEPHEN G. WIETING made an interesting comparison in his 'Myth and Symbol Analysis of Claude Lévi-Strauss and Victor Turner' (*Social Compass*, Vol. XIX (1972), Nr. 2, pp. 139-154). An important study, under the patronage of C. Lévi-Strauss and G. Dumézil and with a Preface by the latter, appeared on *Le système religieux de la Géorgie païenne. Analyse structurale d'une civilisation* by G. CHARACHIDZÉ (Paris: F. Maspéro, 1968). J. VAN BAAL wrote an essay on 'The Application of the Concept of Structure' in *Anniversary Contributions to Anthropology* (Leiden: E. J. Brill, 1970). The influence of Lévi-Strauss as well as of E. Cassirer is palpable in his handbook for the discipline: *Symbols for Communication. An Introduction to the Anthropological Study of Religion* (Assen: Van Gorcum, 1971; XXI+295 pp.).

A careful essay taking account of the religious concepts of other cultures was written by WERNER COHN, 'On the Problem of Religion in Non-Western Cultures' (*Int. Jahrbuch für Religionssoziologie*, Vol. V (1969), pp. 7-19). Compare on this problem J. G. OOSTEN, 'The Examination of Religious Concepts in Religious Anthropology', in *Religion, Culture and Methodology* (The Hague: Mouton, 1973), pp. 99-108. On the problem of 'experience', see WERNER MÜLLER, 'Erlebnis und Ergebnis: zur Selbstbestimmung der Ethnologie' (*Anthropos*, Vol. 63/64 (1968), Nr. 1-2, pp. 83-96).

c. *Sociology of religion*

The best introduction to the state of sociology of religion at the beginning of the period here under consideration is the excellent and detailed 'Trend Report of the State of the Sociology of Religion: 1965-

1966' by K. DOBBELAERE (*Social Compass*, XV (1968), pp. 329-365). Here are to be mentioned also the most important professional organizations of this discipline: the *Conférence internationale de Sociologie religieuse*, founded in 1948 (10th Conference in Rome in 1969, 11th in Opatija in 1971, 12th in the Hague in 1973, 13th in Barcelona in 1975), and the *Research Committee of the Sociology of Religion* founded in 1959 within the *International Sociological Association*, with meetings at the 6th world congress of the latter in Evian in 1966, and at the 7th in Varna in 1970. Wellknown is the *Internationales Jahrbuch für Religionssoziologie/International Yearbook for the Sociology of Religion*, which is appearing annually since 1965 (Köln-Opladen: Westdeutscher Verlag).

A good sociological survey of the religious situation in the whole of Europe, North America, South Africa and Australia is given in the volume *Western Religion. A Country by Country Sociological Inquiry*, edited by HANS MOL ('Religion and Reason', vol. 2; The Hague-Paris: Mouton, 1972, 642 pp.). Of the *Bilan du monde. Encyclopédie catholique du monde chrétien* (last edition Paris: Casterman, 1964) there will be a sequence in an ecumenically produced *World Christian Handbook 1970-1980* (New York: Macmillan, 1975), with a German edition *Handbuch des Weltchristentums 1970-1980* (Frankfurt a/Main: Otto Lembeck Verlag), whereas French, Spanish and Italian editions are being considered. This handbook, prepared under the auspices of FERES (*Fédération internationale d'Instituts de Recherches socio-religieuses*), will contain information on the religious situation, including the non-Christian religions, in all countries of the world. An important study on the sociology of Protestantism is ROGER MEHL, *Traité de sociologie du protestantisme* (Neuchâtel: Delachaux-Niestlé, 1965). GUSTAV MENSCHING published a *Soziologie der grossen Religionen* (Bonn: Röhrscheid, 1966, 343 pp.) and a second, revised and enlarged edition of his *Soziologie der Religion* (Bonn: Röhrscheid, 1968², 382 pp.; the first edition was of 1947).

The different approaches, methods and interpretations of sociology of religion (and its relationship to theology) are shortly described in the eminent book by HENRI DESROCHE, *Sociologies religieuses* (Coll. SUP; Paris: P.U.F., 1968). Other books by this scholar in the period under consideration on sociology of religion are, apart of his *Dieux d'Hommes* referred to earlier, *Les Dieux réels. Théisme et athéisme en Utopies* (Paris: Desclée, 1972) and *L'homme et ses religions. Sciences humaines et expériences religieuses* (Paris: Du Cerf, 1972). The latter book is a fervent plea for an integrated study of religion by all social sciences, with sociology of religion as their pivot. DESROCHE wrote also several books on sociology of development, paying attention to the role of religion in development processes. See for instance his 'Religionssoziologie und Entwicklungssoziologie' (with English summary) in *Internationales Jahrbuch für Religionssoziologie*, Vol. V (1969), pp. 20-40.

There are some recent readers in sociology of religion, of which may be mentioned in German HEINZ MAUSS and FRIEDRICH FÜRSTENBERG, eds., *Religions soziologie* ('Soziologische Texte', Vol. 19; Neuwied-Berlin:

H. Luchterhand, 1964, 1970, and in Dutch that prepared by K. DOBBELAERE and L. LAEYENDECKER, *Godsdienst, kerk en samenleving. Godsdienstsociologische opstellen* ('Keur der Sociologie'. Rotterdam: Universitaire Pers, and Antwerpen: Standaard Wetensch. Uitgeverij, 1974, X+394 pp.).

Methodology in sociology of religion has been and still is a subject of much discussion. Publications on this problem include P. G. SWANBORN, 'Religious Research: Objects and Methods' (*Int. Jahrbuch für Religionssoziologie*, Vol. IV (1968), pp. 7-32); P. H. VRIJHOF's dissertation *Bijdragen tot de sociologie van godsdienst en kerk* (Diss. Utrecht, 1970, 202 p.); JACQUES MAÎTRE, *Sociologie religieuse et méthodes mathématiques* (Coll. SUP, 'Le sociologue'. Paris: P.U.F., 1972, 200 pp.); KAREL DOBBELAERE and JAN LAUWERS, 'Definition of Religion—A Sociological Critique' (*Social Compass*, XX, 4 (1973), pp. 535-551). A sociological theory of religion is developed for instance by GÜNTER DUX in his 'Ursprung, Funktion und Gehalt der Religion' (*Int. Jahrbuch für Religionssoziologie*, Vol. VIII (1973), pp. 7-67). On religious innovation, JUAN ESTRUCH developed a theory in his *La innovación religiosa. Ensayo teórico de sociología de la religión* (Barcelona: Ariel, 1972). A theory on religious orthodoxy was developed by JEAN-PIERRE DECONCHY in his *L'Orthodoxie religieuse. Essai de logique psycho-sociale* (Paris: Ed. Ouvrières, 1971, 373 p.). EMILE POULAT published a study on *Intégrisme et catholicisme intégral. Un réseau secret international moderniste: la 'Sapinière'* (1902-1921) (Coll. 'Religion et Sociétés'. Paris-Tournai: Casterman, 1969).

With regard to the sociological study of religiosity and religious phenomena at the present time in the West, we may mention the subjects of the three last C.I.S.R. Conferences, of which the papers were published by C.I.S.R. in Lille: *Types, dimensions et mesure de la religiosité*/Types, Dimensions and Measure of Religiosity (Rome, 1969; 436 p.); *Religion et religiosité, athéisme et non-croyance dans les sociétés industrielles et urbanisées*/Religion and Religiosity, Atheism and Non belief in Industrial and Urban Society (Opatija, 1971; 578 pp.); *Métamorphose contemporaine des phénomènes religieux*?/The Contemporary Metamorphosis of Religion? (The Hague, 1973; 528 p.).

Various books appeared on the present state of religion in industrial Western society. *L'Eclissi del Sacro* of SABINO S. ACQUAVIVA had its third (revised) edition in 1971 (Milano, Ed. di Comunità, 1971³, 337 p. First edition 1961), and a French translation *L'éclipse du sacré dans la civilisation industrielle* appeared in 1967 (Paris: Mame, 1967, 404 pp.). The discussions and reactions to which this book has given rise were published in part by SABINO S. ACQUAVIVA and GUSTAVO GUZZARDI in their *Religione e irreligione nell'età post-industriale* (Roma: Ed. Ave, 1971, 387 pp.). OSKAR SCHATZ edited the papers of a symposium held in Salzburg in 1970 in *Hat die Religion Zukunft?* (Graz-Wien-Köln: Verlag Styria, 1971, 361 pp.), with a 'Vorwort des Herausgebers' (pp. 9-19) and a good final essay by the same: 'Diskussionsschwerpunkte und Zusammenfassung' (pp. 297-346). Among the contributions may be

mentioned those of THOMAS LUCKMANN, 'Verfall, Fortbestand oder Verwandlung des Religiösen in der modernen Gesellschaft' (pp. 69-82), ARNOLD GEHLEN, 'Religion und Umweltstabilisierung' (pp. 83-97), ERNST BENZ, 'Die Säkularisierung des Christentums und die 'Neuen Religionen'' (pp. 233-254) (See also his *Neue Religionen*. Stuttgart: Ernst Klatt, 1971, 179 p.) and KURT GOLDAMMER, 'Religion und Humanität' (pp. 217-232).

Heinrich Emmerich edited an *Atlas hierarchicus. Descriptio geographica et statistica ecclesiae catholicae tum occidentis tum orientis* which presents maps and statistics of institutions of the Roman Catholic Church (Mödling: St. Gabriel Verlag, 1968; XX 76+24 pp., plus maps). Gert Hummel published an essay on relations between sociology of religion and theology, 'Religionssoziologie und Theologie. Traditionelle Ansätze und zukünftige Perspektiven' in *Theologie und Religionswissenschaft*, edited by ULRICH MANN (Darmstadt: Wiss. Buchgesellschaft, 1973; pp. 207-221). On sociology of religion and folklore several articles of ROBERT HERTZ were reprinted in *Sociologie religieuse et folklore* (Paris, 1970).

d. Psychology of religion

On psychology of religion the number of publications in the period under consideration is rather restricted. A survey of its main trends, development and future direction was given by JEAN-PIERRE DECONCHY in his contribution to the aforementioned *Introduction aux sciences humaines des religions*, 'La psychologie des faits religieux' (Paris: Cujas, 1970; pp. 145-174). The main handbook in French remains that by A. VERGOTE, *La psychologie religieuse* (Bruxelles: Dessart, 1966; 1970³, 388 pp. Dutch translation: *Godsdienstpsychologie*. Tiel: Lannoo, 1967). See also 'Le Symbole Paternel et sa Signification religieuse' by A. VERGOTE, M. BONAMI and others, in *Archiv für Religionspsychologie*, Vol. 9 (1967), pp. 118-140.

In Germany appeared WILHELM KEILBACH's *Religiöses Erleben. Erhellungsversuche in Religionspsychologie, Parapsychologie und Psychopharmakologie* (München, 1973). ULRICH MANN wrote an *Einführung in die Religionspsychologie* (Darmstadt, Wiss. Buchgesellschaft, 1973), and also contributed the essay 'Religionspsychologie' to *Theologie und Religionswissenschaft* which he edited himself (Darmstadt: Wiss. Buchgesellschaft, 1973; pp. 222-238). WOLFGANG SCHMIDBAUER published *Mythos und Psychologie* (München, 1970). H. FABER published in German *Religionspsychologie* (1974). See also 'Die Communio Sanctorum als sozial religiöses Erlebnis', by OTTFRIED KIETZIG in *Archiv für Religionspsychologie*, Vol. 9 (1967), pp. 189-212.

The scholarly work of C. G. JUNG is of great interest for psychology of religion, and for *Religionswissenschaft* in general. The edition of his *Gesammelte Werke* (Zürich-Stuttgart: Rascher) approaches its completion; many of his books were translated into French (Paris, often Buchet-Chastel). Two articles on JUNG appeared in the *Eranos Jahrbücher*: by GILLES QUISPÉL, 'C. G. Jung und die Gnosis' (Volume 37 (1968), pp. 277-298) and by ANIELA JAFFÉ, 'Die schöpferischen Phasen im Leben

von C. G. Jung' (Volume 40 (1971), pp. 85-122). See also HERBERT UNTERSTE's dissertation on *Die Quaternität bei C. G. Jung* (München, 1972). A bibliography of publications by and about C. G. JUNG can be found in JACQUES WAARDENBURG, *Classical Approaches to the Study of Religion*, Vol. 2: *Bibliography* (The Hague-Paris: Mouton, 1974, pp. 119-131).

e. Special Series

The *Eranos Jahrbücher/Eranos Yearbooks* over the period under consideration treated the following subjects:

- Vol. 37 (1968) *Tradition und Gegenwart*
- Vol. 38 (1969) *Sinn und Wandlungen des Menschenbildes*
- Vol. 39 (1970) *Man and Speech—Mensch und Wort*
- Vol. 40 (1971) *The Stages of Life in Creative Process—Die Lebensalter im schöpferischen Prozess*
- Vol. 41 (1972) *The Realms of Colour—Die Welt der Farben*
- Vol. 42 (1973) *Correspondences in Man and World—Die Welt der Entsprechungen*

These volumes were published by Rhein-Verlag, Zürich, through Volume 38 and by E. J. Brill, Leiden, from Volume 39 ('Eranos 1970') onwards.

The annual Colloquia organized by ENRICO CASTELLI in Rome, under the auspices of the *Centre International d'Etudes humanistes* and the *Institut d'Etudes philosophiques* of the University of Rome were published in an Italian and a French edition. The titles of the French edition published by Aubier-Montaigne, Paris, are, over the period under consideration, the following:

- 1968 *L'herméneutique de la liberté religieuse* (608 p.)
- 1969 *L'analyse du langage théologique. Le nom de Dieu* (530 p.)
Débats sur le langage théologique (224 pp.)
- 1970 *L'Infaillibilité. Son aspect philosophique et théologique* (584 p.)
- 1971 *La théologie de l'histoire: herméneutique et eschatologie* (294 p.)
La théologie de l'histoire: révélation et histoire (212 p.)
- 1972 *Le témoignage* (536 p.)
- 1973 *Démythisation et idéologie* (526 p.)
- 1974 *Le Sacré. Études et recherches* (492 p.)

3. METHOD AND THEORY IN THE STUDY OF RELIGION (RELIGIONSWISSENSCHAFT)²¹

a. Religionswissenschaft itself

Under the title of *Selbstverständnis und Wesen der Religionswissenschaft*, GÜNTER LANCZKOWSKI published in German a selection of texts in which prominent scholars of religion of the past and the present expressed themselves on the nature and direction of this field of studies. ('Wege der Forschung', Vol. 258. Darmstadt, Wiss. Buchgesellschaft, 1974,

IX+409 p.). C. COLPE published on the study of religion an article 'Religion und Religionswissenschaft' in the *Taschenlexikon Religion und Theologie*, Vol. 3, edited by E. FAHLBUSCH (1971), pp. 259-263). We mentioned already *Pour une science des religions* by MICHEL MESLIN (Paris: Du Seuil, 1973, 270 pp.), *Introduction aux sciences humaines des religions* edited by H. DESROCHES and J. SÉGUY (Paris: Cujas, 1970, 281 pp.), 'La storia delle religioni' by UGO BIANCHI in the 6th edition of *Storia delle religioni* edited by G. CASTELLANI (Vol. 1, Torino, U.T.E.T., 1970, pp. 1-171), and HENRI DESROCHE, *L'homme et ses religions. Sciences humaines et expérience religieuse* (Paris, Du Cerf, 1972, 239 pp.) as surveys of the various approaches within the study of religion.

In his 'Tendenzen der Religionswissenschaft' H.-W. GENSICHEN analyses different tendencies of an ideological and theological nature found in the study of religion, at least in Germany. The article appeared in a collective volume *Theologie als Wissenschaft in der Gesellschaft. Ein Heidelberger Experiment*, edited by HELGE SIEMERS and HANS-RICHARD REUTER (Göttingen, Vandenhoeck & Ruprecht, 1970; pp. 28-40).

On the history of *Religionswissenschaft* PETER MEINHOLD wrote a contribution for the collective volume *Theologie und Religionswissenschaft*, edited by ULRICH MANN (Darmstadt, Wiss. Buchgesellschaft, 1973; pp. 381-412), under the title of 'Entwicklung der Religionswissenschaft in der Neuzeit und in der Gegenwart'. On the study of religion in former times the same author wrote 'Entwicklung der Religionswissenschaft im Mittelalter und zur Reformationszeit' (pp. 357-380); in both articles the author mentions the points at which the study of religion makes contact with theology. The history of different approaches in the study of religion, according to methodological original texts, was treated by JACQUES WAARDENBURG in his *Classical Approaches to the Study of Religions* (The Hague-Paris: Mouton, 2 vols., 1973-1974).

A crisis for *Religionswissenschaft* is mentioned, e.g. by H. R. SCHLETTE in his 'Ist die Religionswissenschaft am Ende?' (*Zeitschrift für Missionswissenschaft und Religionswissenschaft*, vol. 54 (1970), pp. 195-200). The author states that in the study of religion the accumulation of facts is not enough; what is needed is a theoretical co-ordinating system or philosophy encompassing these facts. In 1971 he published an *Einführung in das Studium der Religionen* (Freiburg i.Br.: Rombach Verlag, 1971, 204 pp.). KURT RUDOLPH, on the other hand, wants to maintain the scholarly character of *Religionswissenschaft* and pleads for the autonomy and integrity of *Religionswissenschaft* in several important articles: 'Die Problematik der Religionswissenschaft als akademisches Lehrfach' (*Kairos*, Vol. IX, 1967, pp. 22-42); 'Zur Problematik der Religionswissenschaft' (*Kairos*, Vol. X, 1968, pp. 290-292); 'Die Autonomie und Integrität der Religionswissenschaft' (*Nederlands Theologisch Tijdschrift*, Vol. 27, nr. 2 (April 1973), pp. 105-131). Explicitly over against an older type of *Religionswissenschaft*, TH. P. VAN BAAREN proposes an alternative 'Systematische Religionswissenschaft' (*Nederlands Theologisch Tijdschrift*, Vol. 24 (December 1969), pp. 81-88) replacing classical phenomenology of

religion. This is elaborated in greater detail in his contribution to the volume *Religion, Culture and Methodology*, edited by TH. P. VAN BAAREN and H. J. W. DRIJVERS ('Religion and Reason', vol. 8. The Hague-Paris: Mouton, 1973; pp. 35-56) under the title of 'Science of Religion as a Systematic Discipline: Some Introductory Remarks'. Another alternative to an older type of *Religionswissenschaft* is offered by GEORG SCHMID in his thesis *Interessant und heilig. Auf dem Weg zur integralen Religionswissenschaft* (Zürich, 1971), in which he states that until now *Religionswissenschaft* took as its departure a fictive difference between religious and secular experience, and that it should be 'integral' from now on.

b. Method and theory

Several books appeared on questions of method and theory in the study of religion. *Problems and Methods of the History of Religions* was edited by U. BIANCHI, C. J. BLEEKER and A. BAUSANI ('Studies in the History of Religions, Supplements to *Numen*', vol. XIX. Leiden: E. J. Brill, 1972; X+122 p.). This volume contains the proceedings (papers with discussions) of the Study Conference which was organized by the Italian Society for the History of Religions on the occasion of the tenth anniversary of the death of RAFFAELE PETTAZZONI, from 6 until 8 December 1969 in Rome. A year later appeared *Religion, Culture and Methodology*, edited by TH. P. VAN BAAREN and H. J. W. DRIJVERS ('Religion and Reason', vol. 8. The Hague-Paris: Mouton, 1973, 172 pp.). This volume contains a number of papers of the Groningen Working-Group for the study of fundamental problems and methods of Science of Religion. The series 'Religion and Reason' itself was started in 1970 with the explicit aim of publishing books on problems of method and theory in the study and interpretation of religion. We may mention also the Study Conference of the I.A.H.R. organized in Turku in 1973 on 'Method in Science of Religion'; the papers and shortened versions of the discussions are planned to be published, as a volume in 'Religion and Reason' in 1976.

Various historians of religions have drawn attention lately to problems of method arising in their field of study. Two further publications may be mentioned here. HENRI CLAVIER discussed four major points—the difference between 'religious' and 'sacred', the search for objectivity, the variety of religious phenomena, and the quest for a method of impartial research—in his article 'Résurgences d'un problème de méthode en Histoire des Religions' (*Numen*, vol. 15 (1968), pp. 94-118). MARCEL SIMON discussed on the other hand the relation between history of religions, history of Christianity and Church History—as an inadequate separation—from a methodological point of view in his contribution 'Histoire des Religions, Histoire du Christianisme, Histoire de l'Eglise: réflexions méthodologiques' to the volume *Liber Amicorum* containing studies in honour of C. J. Bleeker (Leiden: E. J. Brill, 1969; pp. 194-207). Both articles were translated into German and published in the collective volume *Selbstverständnis und Wesen der Religionswissenschaft*, edited by

GÜNTER LANCZKOWSKI (Darmstadt: Wiss. Buchgesellschaft, 1974). Their titles are respectively 'Wiederaufbruch eines Methodenproblems in der Religionsgeschichte' (pp. 272-302) and 'Religionsgeschichte, Geschichte des Christentums, Kirchengeschichte: methodologische Überlegungen' (pp. 303-319). Needless to say, in Eastern Europe, methodology is constantly discussed from a marxist-leninist point of view; for instance, in the presentation of S. A. TOKAREV's 'Les problèmes de l'étude des premières formes de la religion d'après la science soviétique' (*Rapport*, 7e Congrès international des Sciences anthropologiques et ethnologiques, Moscou, 1964).

On the ever-recurrent problem of definition, four authors may be mentioned. UGO BIANCHI wrote 'The Definition of Religion. On the Methodology of Historical-Comparative Research' (with subsequent discussion published in *Problems and Methods of the History of Religions*. Leiden: E. J. Brill, 1972; pp. 15-34). KAREL DOBBELAERE and JAN LAUWERS wrote 'Definition of Religion—A Sociological Critique' (in *Social Compass*, XX, 4 (1973), pp. 535-551). D. C. MULDER treated the problem in his *Religie, religies, religiositeit* ('Kamper Cahiers' No. 23. Kampen: Kok, 1973, 16 p.). And from a marxist point of view the problem was treated by I. A. KRYVELEV in his 'On the Nature of the Concept of Religion' (*Report*, 7th Int. Congress of Anthropological and Ethnological Sciences. Moscow, 1964).

The very problem of 'understanding' was elucidated by KURT GOLDAMMER in his contribution to *Religion und Religionen. Festschrift für G. Mensching* (Bonn, 1967), under the title of 'Faktum, Interpretation und Verstehen' (pp. 11-34). One may refer to the many publications on hermeneutics which came to light during the last years. It is interesting to take notice of an article by a Yugoslav scholar ESA CIMIĆ, 'La signification multiple du phénomène religieux et les perspectives de son interprétation', in *Radovi Filozofskog Fakulteta* (Sarajevo), vol. 6 (around 1970), pp. 487-503.

Special methodological discussions are going on in the various disciplines. With regard to a 'purely' philological treatment of religious texts ANGELO BRELICH wrote his 'Ad philologos' in the first volume of *Religioni e Civiltà* (successor of *Studi e Materiali di Storia delle Religioni* as its *nuova serie* from vol. XLI onwards; Vol. I (1972), pp. 621-629). A vivid discussion on the study of religious literature (and history) took place in the *Rivista di Storia e Letteratura Religiosa*: F. BOLGIANI, 'Per un dibattito sulla "storia religiosa"' in *R.S.L.R.*, vol. V (1969), pp. 601-622, answered by G. BARBERI SQUAROTTI, 'Storia, letteratura e letteratura "religiosa"' (pp. 623-634). Two years later, in the same journal appeared a 'Dibattito sulla storia e letteratura religiosa' with 13 articles (*R.S.L.R.*, vol. VII (1971), pp. 82-143).

On historical research in particular one may read, in view of its place at a general historical congress, F. BOLGIANI's 'Gli Studi di Storia religiosa al XIII Congresso Internazionale di Scienza Storica a Mosca' (in the same *R.S.L.R.*, vol. VII (1971), pp. 586-595). A fervent plea for really

historical study is made by ANGELO BRELICH in his opening article to the first volume of *Religioni e Civiltà* (of the 'Scuola Romana'): 'Perchè storicismo e quale storicismo (nei nostri studi)?' (Vol. I (1972), pp. 7-28). A critical treatment of any historical treatment of religion without theoretical basis is given by H. J. W. DRIJVERS in his contribution to *Religion, Culture, and Methodology* (The Hague-Paris: Mouton, 1973, pp. 57-77) under the title of 'Theory Formation in Science of Religion and the Study of the History of religions'.

The inadequacy of classical phenomenology of religion in any study of religious behaviour and action is emphasized by L. LEERTOUWER in the same volume *Religion, Culture and Methodology*. He pleads for formalized theory in such a study in his contribution 'Inquiry into Religious Behaviour: A Theoretical Reconnaissance' (pp. 79-98). A. VINK draws attention to problems of classification and axiology in his contribution to the same volume under the title of 'Religious Ethology: Some Methodological Remarks' (pp. 137-157).

c. Theory and method

Vivid discussions in and about phenomenology of religion seem to have grown fewer in recent years. A basic contribution is F.-A. ISAMBERT's 'La phénoménologie religieuse', in the *Introduction aux sciences humaines des religions*, edited by H. DESROCHE and J. SÉGUY (Paris: Cujas, 1970; pp. 217-240). C. JOUCO BLEEKER discusses 'Methodology and the Science of Religion' in E. J. JURJI, ed., *Religious Pluralism and World Unity* (Leiden: E. J. Brill, 1969, pp. 237-247). He pleads indefatigably for the phenomenological approach in his 'The Contribution of the Phenomenology of Religion to the Study of the History of Religions', published in the *Problems and Methods of the History of Religions* (Leiden: E. J. Brill, 1972; with following discussion, pp. 35-54). In an article of synthesis 'The Conception of Man in the Phenomenology of Religion' (*Studia Missionalia*, XIX (1970), pp. 13-18) he outlines his conception of a phenomenology of religion. A concrete application of C. J. BLEEKER's 'phenomenological method'—the *logos*, *theoria* and *dynamica* of religious phenomena—to a given religion was made by L. J. R. ORT in his dissertation *Mani. A religio-historical description of his personality* (Leiden: E. J. Brill, 1967, pp. 127-141) and in the article 'Mani, Manichaeism, "Religionswissenschaft"' in *Numen*, Vol. XV (1968), pp. 191-207. An application to the history of the different religions was made in *Historia Religionum*, edited by C. J. BLEEKER and G. WIDENGREN (Leiden; E. J. Brill, 2 vols., 1969 and 1971). In his 'Epilegomena' C. J. BLEEKER elucidates this procedure (Vol. II, pp. 642-650). In a methodological quest, J. D. J. WAARDENBURG, putting aside classical phenomenological classifications of religious phenomena and schematic theory on religion, pleads for a 'new style' phenomenological research into religious and other expressions of subjectivity, with a proper reflection on such expressions; as in 'Grundsätzliches zur Religionsphänomenologie', *Neue Zeitschrift für Systematische*

Theologie und Religionsphilosophie (Vol. XIV, Nr. 3 (1972), 315-335). A certain application is made in 'Religionen der Gegenwart im Blickfeld phänomenologischer Forschung', (same journal), Vol. XV, Nr. 3 (1973), pp. 304-325, and in English, see his 'Research on Meaning in Religion' in *Religion, Culture and Methodology* (The Hague-Paris: Mouton, 1973; pp. 110-136). KURT RUDOLPH discussed history versus classical phenomenology of religion in his 'Religionsgeschichte und "Religionsphänomenologie"' (*Theol. Literaturzeitung*, Vol. 96 (1971), cols. 241-250).

Of the numerous publications in which, on the basis of the study of religion, philosophical problems are investigated, three representative approaches are exemplified by: ENRICO CASTELLI, *La critique de la démythisation* (Paris: Aubier-Montaigne, 1973), and *Il simbolismo del tempo. Studi di filosofia dell'arte* (Roma: Istituto di Studi Filosofici, 1973), A. RUPP, 'Gedanken zu einer religionsgeschichtlichen Anthropologie' (*Numen*, XVIII, 1 (February 1970), pp. 60-82), and WILHELM DUPRÉ, *Religion in Primitive Cultures. A Study in Ethnophilosophy* ('Religion and Reason', vol. 9; The Hague-Paris: Mouton, 1975, X + 366 p.).

Several scholars in the study of religion defined their position in one way or another with regard to theology (Protestant or Roman Catholic). Of the many publications, a few are selected. CARL-MARTIN EDSMAN, in his 'Theologie oder Religionswissenschaft' investigates the practical relationship between both approaches in the course of history, taking the Swedish situation as his point of departure. This article was published first in *Theologische Rundschau* (N.F. 35 (1970), pp. 1-31) and then reprinted in the volume *Selbstverständnis und Wesen der Religionswissenschaft*, edited by GÜNTER LANGZKOWSKI (Darmstadt: Wiss. Buchgesellschaft, 1974; pp. 320-359). H. DESROCHE wrote 'Science des religions et théologie chrétienne' in *Bilan de la théologie du XXe siècle*, vol. I (Tournai-Paris, 1970; pp. 221-243). A German translation of this article, 'Religionswissenschaft und christliche Theologie' appeared in the German translation of the book mentioned, *Bilanz der Theologie im 20. Jahrhundert* (Freiburg i. Br.: Herder, 1969; pp. 364-390). C. J. BLEEKER pointed his position out in 'Comparing the Religio-Historical and the Theological Method' (in *Numen*, vol. 18 (1971), pp. 9-29). Finally, C. COLPE treated 'Die Funktion religionsgeschichtlicher Studien in der evangelischen Theologie' (in *Verkündigung und Forschung*, Vol. 2 (1968), pp. 1-12).

Just as in Western Europe several students of religion take up a position with regard to theology and several theologians take the existence of religions or religion as a datum or as a problem, so in Eastern Europe there is an intricate relationship between the study of religion and the predominant Marxist-Leninist ideology. Unfortunately, the language problem makes it difficult for scholars in Western Europe to apprehend the lines of thought in Eastern Europe.

From the Marxist side several publications in the German Democratic Republic must be noted. The most accessible account of the way in which present-day Marxism envisages the study of religion is MARTIN ROBBE'S 'Marxismus und Religionsforschung' (*Int. Jahrbuch für Religionssoziologie*,

Vol. II, 1966, pp. 157-182). Applications are to be found, for instance, in the collective volume by Eastern European students of religion, *Religion und Atheismus heute. Ergebnisse und Aufgaben marxistischer Religionssoziologie*, edited by OLOF KLOHR (1966), and in the volume *Religionssoziologie* ('Internationale Forschungsberichte' No. 3; Jena, Philosophisches Institut, Friedrich-Schiller-Universität, 1967; 64 p.) edited by J. KLÜGL. This volume contains four papers given at the 2nd International Colloquium for the Sociology of Religion in the Socialist countries, held in Prague, December 1966 (such Colloquia were held successively in Jena 1965, Prague 1966, Budapest 1968, Moscow 1969), by O. KLOHR with W. BERG (D.D.R.), D. M. UGRINOVIC (Moscow), R. LOPATKIN (Moscow) and W. MASULA (Jena). In Russia there appeared in Moscow in 1964 two studies of anthropology of religion by the well-known Russian ethnologist and sociologist S. A. TOKAREW, 'Early forms of Religion and their development' and 'Religion in the history of the peoples in the world', both in Russian. The latter book, which had a second Russian edition in 1965, was translated into German under the title of *Die Religion in der Geschichte der Völker* (see note 9). In the 1960's the sociology of religion was actively promoted.²² As was stated earlier, research and teaching on religion in socialist countries are carried out along both philosophical (Marxist-Leninist) lines and along lines of empirical research (ethnology and sociology, folklore and archeology, and in the study of Asian and African societies, their history and languages). Both lines are intimately connected. See for instance ANDRÉ DE NEVE, 'Secularization in Russian Sociology of Religion' (*Social Compass*, Vol. XX, Nr. 1 (1973), pp. 593-601).

It would indeed appear to be necessary for a student of religion at the present time to know both the principal theological and the principal ideological appreciations, positive or negative, which have been and are given of the phenomenon of religion, because in many instances such appreciations reflect themselves in the way in which religion is studied. If theologies and ideologies view and translate man's problems each in their way and propose their solutions, it is incumbent on a student of religion, in the course of his research, to be freely aware of such theological and ideological systems of interpretation, rather than to let his research be determined by them.

NOTES

1. Excluding Scandinavia, which is treated separately in this issue by Eric J. Sharpe. Further information on the institutional situation and on means of communication and documentation of the study of religion in different countries of continental Europe excluding Scandinavia will be found in an associated article by the present writer, to be published in the 'Bulletin' *Numen*, Vol. XXII, Nr. 3 (1975).
2. The author wants to express his sincere gratitude for the written information and views which were kindly given by Professors U. Bianchi, H.-J. Klimkeit, M. Meslin, J. Montserrat-Torrents, G. Schmid, G. Sfameni Gasparro, M. Simon, G. Stephenson and H. Wildberger. It is partly incorporated in the article referred to in the previous note.
3. The author wants to express his sincere gratitude for the written information and

- views which were kindly given by Professors J. Gonda, G. Quispel, M. J. Vermaseren, Th. Chr. Vriezen, and by his immediate colleagues R. van den Broek and G. Mussies.
4. In an unexpected way I became again aware of the international character of scholarship when I was obliged to restrict myself here to scholars working in continental Europe outside Scandinavia. In many respects indeed, progress of the study of religion cannot be detached from progress made in Scandinavia and Great Britain, Canada and the U.S.A., and further away. A regional description like this one inevitably leads to distort the perspective of the student himself who reads books because they are good and not because they have been written in this or in that part of the world!
 5. See also his *Introduzione alla storia delle religioni* (Roma, 1966), and for his views on historical research: 'Perchè storicismo e quale storicismo (nei nostri studi)?', *Religioni e civiltà* (S.M.S.R., Nuova Serie), I (1972), pp. 7-28.
 6. The series *Die Religionen der Menschheit*, under the editorship of C. M. SCHRÖDER and published by W. Kohlhammer (Stuttgart), started in 1961 with FRIEDRICH HEILER, *Erscheinungsformen und Wesen der Religion* (XVI+605 pp.). In recent years a number of volumes of the series appeared. With the exception of the book by HEILER, the volumes of this German series appear in a French translation in the series *Les religions de l'humanité* published by Payot, Paris.
 7. *Histoire des religions* (Sous la direction de H. CH. FUECH. (Encyclopédie de la Pléiade, Vol. 29, 34, —). Paris: Gallimard, 1970f.)
 Tome 1: Religions antiques. Religions de salut (Inde et Extrême Orient) (1970; XXVII+1488 pp.).
 Tome 2: La formation des religions universelles et les religions de salut dans le monde méditerranéen et le Proche-Orient. Les religions constituées en Occident et leurs contre-courants (1972; VIII+1596 pp.).
 Tome 3: Les religions constituées en Asie et leurs contre-courants. Les religions chez les peuples sans traditions écrites. Mouvements religieux nés de l'acculturation. (in preparation.)
 8. C. J. BLEEKER and O. WIDENGREN, eds., *Historia religionum. Handbook for the History of Religions*. Leiden: E. J. Brill, 1969-71.
 Vol. I Religions of the Past; 1969, VIII+690 pp.
 Vol. II Religions of the Present; 1971, 715 pp.
 A *Phenomenology of Religion* from a Catholic viewpoint was written by MARIASUBAI DHAVAMONY (Documenta Missionalia, 7). Roma: Università Gregoriana Editrice, 1973, XI+335 pp.
 9. The Russian edition *Religija w istoriji narodow mira* appeared in Moscow in 1964, with a new edition in 1965. The translation into German was made by ERICH SALEWSKI; work on the text was done by HELMUT WOLLE (Berlin: Dietz Verlag, 1968, 704 pp.).
 10. The collected works of KARL KERÉNYI are published as *Werke in Einzelausgaben* by Lagen Müller Verlag in Munich etc. Here appeared also *Tage- und Wanderbücher*, 1953-1960 as Vol. 3 (Munich, 1969).
 11. (Leiden: E. J. Brill.) Up to 1975 about 43 numbers had appeared (sometimes with more than one volume). Of the many volumes may be mentioned here e.g. F. DUNAND, *Le culte d'Isis dans le bassin oriental de la Méditerranée* (EPRO 26, 3 Volumes, 1973, LVI+872 pp.), and G. SFAMENI GASPARRO, *I culti orientali in Sicilia* (EPRO 31, 1973, XV+338 pp.). See by M. J. VERMASEREN himself: *The Legend of Attis in Greek and Roman Art* (EPRO 9, 1966, VIII+59 pp.); *Mithraica* (EPRO 16), Vol. I: *The Mithraeum at S. Maria Capua Vetere* (1971, XII+59 pp.); Vol. II: *The Mithraeum at Ponza* (1974, X+38 pp.). See also MAARTEN J. VERMASEREN, *Der Kult des Mithras im römischen Germanien*. Aalen, Limes Museum, 1974, 68 pp.
 12. E. KUTSCH, *Verheissung und Gesetz. Untersuchungen zum sogenannten 'Bund' im Alten Testament* (Berlin: W. de Gruyter, 1973, XII+230 pp.). Compare R. FRANKENA's 'Vassal treaties of Esarhaddon' in *Old Testament Studies*, Vol. 14 (1965). Other important recent Old Testament studies are: RAINER SCHMITT, *Zelt und Lade als Thema alttestamentlicher Wissenschaft. Eine kritische forschungsgeschichtliche Darstellung* (Gütersloh: Mohn, 1972,

- 342 pp.); HANS HEINRICH SCHMID, *Gerechtigkeit als Weltordnung. Hintergrund und Geschichte des alttestamentlichen Gerechtigkeitsbegriffes* (Tübingen: Mohr, 1968) und *Salbm. 'Frieden' im alten Orient und im alten Testament* (Stuttgart: KBW Verlag, 1971, 123 pp.); GERHARD VON RAD, *Weisheit in Israel* (Neukirchen-Vluyn, 1970), and HANS WALTER WOLFF, *Anthropologie des Alten Testaments* (München: Kaiser, 1973, 364 pp.).
13. TH. CHR. VRIEZEN sees it as an important task to assemble and comment on all available materials (texts, iconographic and cultic data, and further archeological findings) from the cultural area of Syria, Palestine and North Mesopotamia in the second millennium B.C. He wonders whether a group of scholars could not collaborate in publishing more or less regularly textual and other materials from ancient Palestine and outside Palestine which are relevant historically, and especially from the point of view of history of religions. Such a common enterprise may lead to a kind of publication like for instance Lidzbarski's *Ephemeris*.
 14. The *Corpus Hellenisticum* aims at re-editing Wettstein's *Novum Testamentum* with parallels from classical literature. Research is done at present on authors of whom Wettstein made little or no use. Two volumes appeared until now: G. PETZKE, *Die Traditionen über Apollonius von Tyana und das Neue Testament* (Leiden: E. J. Brill, 1970), and G. MÜSIES, *Dio Chrysostom and the New Testament* (Leiden: E. J. Brill, 1972).
 15. The Codex Jung contains only Valentinian writings which enriched our knowledge of Valentinian gnosis immensely. An international team of scholars has been editing these texts: RODOLPH KASER, MICHEL MALININE, HENRI-CHARLES PUECH, GILLES QUESPEL, WALTER TILLI, R. MCL. WILSON, JAN ZANDEE. During the last ten years were published: *De Resurrectione* (1963) and *Epistula Jacobi Apocrypha* (1968) (both Zürich-Stuttgart: Rascher Verlag), and *Tractatus Pripartitus* (2 vols., 1973 and 1975, Bern: Francke Verlag).
 16. KURT RUDOLPH, 'Gnosis und Gnostizismus, ein Forschungsbericht', in *Theologische Rundschau*, N.F., 34. Jhrg. (1969), pp. 121-75, 181-231 and 358-61. Also 36. Jhrg. (1971), pp. 1-61 and 89-124; 37. Jhrg. (1972), pp. 289-360; and 38. Jhrg. (1973), pp. 1-25. See also by KURT RUDOLPH, 'Nag Hammadi und die neuere Gnosisforschung', in: *Von Nag Hammadi bis Zypern*, hrsg. von P. Nagel (Berliner Byzantinistische Arbeiten, 43). Berlin, 1972, pp. 1-15. A survey of research on gnosticism edited by KURT RUDOLPH has just appeared under the title *Gnosis und Gnostizismus* (Darmstadt: Wiss. Buchgesellschaft, 1975).
 17. According to G. QUESPEL, present-day and future research on gnosticism should further investigate problems like the following: the gnosticism of Valentin and its influence on Origen and Plotine (comp. G. QUESPEL, 'Origen and the Valentinian Gnosis', *Vigiliae Christianae*, vol. 28 (1974), pp. 29-42), the Jewish historical origin of gnosticism, Indian influences on gnosticism and influences from the latter on India, the relationships between Augustin and Manicheism, the differentiation between Christian (Syrian) and Greek asceticism, the role of Jews and Jewish Christians in the founding of the Christian church in North Africa.
 18. See A. HENRICHs and L. KOENEN, 'Ein griechischer Mani-Codex', *Zeitschrift für Papyrologie und Epigraphik*, Vol. V (1970), pp. 97-202. For the importance of this discovery see for instance K. RUDOLPH, 'Die Bedeutung des Kölner Mani-Codex für die Manichäismuskforschung', in: *Mélanges d'histoire des religions offerts à Henri-Charles Puech* (Paris, 1974), pp. 471-86. See also the article by A. F. J. KLIJN and REININK in *Vigiliae Christianae*, 1974, Nr. 4.
 19. This is not the place to expand on all progress made in the study of Islam. The time is probably over when Islamic studies were considered to belong to 'orientalism' rather than to history of religions or *Religionswissenschaft*. Research on recent Islamic history and society has shown the intricate relationship between social processes on the one hand and ideologies and religious ideals on the other hand; the same was true for the past as ARMAND ABEL and others showed. In general much more attention is paid to the social history of Muslim countries and Islam is then understood in terms of this social history, like in the work of JACQUES BERQUE, CLAUDE CAHEN, MAXIME RODINSON, and others. The field of Islamic thought and intellectual history has become better known: theology and philosophy (J. VAN ESB, L. GARDET), Sh'ite

thought (HENRY CORBIN), mysticism (F. MEIER), the relationships between different schools and groups or 'sects' (HENRI LAOUST), etc. Much attention is given to art and literature as expressions of Muslim civilization in different cultural settings (A. BAUSANI, A. SCHIMMEL). Comparative studies are made of Muslim, Byzantine and Latin medieval societies, along the lines of G. E. VON GRUNEBaum. Research is being done to a growing extent of historical and ideological relationships between Muslim and other religious communities, and comparative studies are made between different kinds of Muslim and other societies. All in all one may speak of a kind of 'rehabilitation' of the study of Islam within the context of *Religionswissenschaft*.

20. The mutual fertilization of different approaches, whereby a given religious phenomenon is studied from different angles, is left here out of consideration. Some approaches have been omitted here—like linguistic analysis of textual materials—notwithstanding their intrinsic interest for the study of religious data.
21. For the approaches of three individual scholars of *Religionswissenschaft* see the following books:

FRIEDRICH HEILER—*Inter Confessiones. Beiträge zur Förderung des interkonfessionellen und interreligiösen Gesprächs. Friedrich Heiler zum Gedächtnis* . . . Hrsg. von Anne Marie Heiler. Marburg; N. H. ELWERT Verlag, 1972 (with bibliography).

RUDOLF OTTO—*Rudolf Otto's Bedeutung für die Religionswissenschaft und die Theologie heute. Zur Hundertjahrfeier seines Geburtstags 25. September 1969. Hrs. von Ernst Benz. (Beihefte der Zeitschrift für Religions- und Geistesgeschichte, 14).* Leiden: E. J. Brill, 1971; IX+96 pp.

RAFFAELE PETTAZZONI—*Raffaele Pettazzoni e gli studi storico-religiosi in Italia.* By E. de Martino, A. Donini and M. Gandini. Bologna, Forini Ed., 1969.

For these and other approaches in the past, see also JACQUES WAARDENBURG, *Classical Approaches to the Study of Religion* (Religion and Reason, 3 and 4). The Hague-Paris: Mouton, 1973 and 1974.

22. Easily accessible for Western readers are for instance the following articles:

(1) *Methodology of sociology of religion.* L. N. MITROKHIN wrote in 1965 an article in Russian which appeared in 1967 in English translation under the title of 'On the methodology of concrete studies in the field of religion' in *Soviet Sociology*, Vol. VI, No. 1-2 (Summer-Fall), pp. 53-65. An article by U. G. PIVOVAROV appeared in Russian in 1970 and was translated under the title of 'The methodology of collection and processing of primary sociological information in study of problems of religion and atheism' in *Social Compass*, Vol. XXI, Nr. 2 (1974), pp. 191-206.

(2) *Empirical studies of sociology of religion.* An article by A. I. KLIMANOV and L. N. MITROKHIN appeared in Russian in 1967 and was translated under the title of 'The schism in contemporary baptism' in *Social Compass*, Vol. XXI, Nr. 2 (1974), pp. 133-51. An article by Z. A. TAZHURIZINA appeared in Russian in 1968 and was translated into French under the title of 'Les superstitions, mystification des relations quotidiennes' in *Social Compass*, Vol. XXI, Nr. 2 (1974), pp. 153-69. An article by A. A. LEBEDEV of 1970 comparing certain traits of atheism with certain traits of religion appeared in English translation as 'The Secularization of the population of a Socialist city' in *Soviet Sociology*, Vol. XII, No. 1 (Summer 1973), pp. 77-106.

From time to time Russian studies on religion and atheism are published in English translation in *Soviet Anthropology and Archaeology* and in *Soviet Sociology*, both published by Int. Arts and Sciences Press, Inc. New York, since 1962.

JAPANESE STUDIES OF RELIGION

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There are well over one thousand members in the Japanese Society for the Study of Religion (Nihon Shūkyō Gakkai), which is affiliated to the International Association for the History of Religions. The society holds a conference every year at which about one hundred and fifty research papers are presented, and it publishes its own academic journal, *Shūkyō Kenkyū*, which has already run into more than two hundred issues.¹ This journal carries brief articles on the most diverse topics such as 'Ideological structure of sects', 'Ahriman worship in the Roman Empire', 'Anthropomorphism', 'The Act for Establishing Religious Freedom in Virginia', 'Sarvastivāda Theory of Religious Practice', 'Ancestor Worship in Jeju Island', 'Religious Rites of Carpentry in Mediaeval Japan', 'The Amalgamation of Shinto Shrines', 'Heidegger's Evaluation of Schelling', and 'Buddhism and Confucianism in the Seventeen Article Constitution'.² The size and range of the Society which this journal reflects makes it quite impossible to catalogue the individual details of particular scholars and their work. Nor is it necessary to compete with the very usefully annotated volume on studies of religion in the *K.B.S. Bibliography of Standard Reference Books for Japanese Studies with Descriptive Notes* (1966).³ Instead there follows a statistical analysis of the membership of the Society and its interests, some additional information on Buddhist Studies, and some comments on the international role of Japanese research in the study of religion.

Analysis of I.A.H.R. membership in Japan

Since the Society publishes a membership list giving the necessary information,⁴ an analysis has been prepared which gives some impression of the spread of subjects studied and correlations of these with types of institution and the ages of the persons involved. The series of tables given below gives a set of figures for each subject or other area of interest. The original analysis listed well over one hundred and fifty variously defined fields of interest indicated by the members because it was not known in advance which ones would turn out to be numerous. These have been conflated into more summary groups and the headings explained more fully in the notes. The figures for 'Philosophy of Religion', for example, include a few incidental cases of 'philosophy' (presumably having a bearing on religion here), 'history of religious thought', and other borderline cases which it would have been idle and confusing to list separately. Little notice has been taken of the endings *shi* (history) or

gaku (science, study) except in tables 23 and 24 where a specific difference of emphasis is intended. The institutions have been classified as secular universities (abbreviated to Sec. Univ.), confessional universities⁵ (abbreviated to Conf. Univ.), and other institutions (abbreviated to Other). 'Other institutions' include junior colleges (*tanki daigaku*), some schools, religious institutions such as temples and shrines and some special research agencies.

The ages given are the ages in 1975 of the persons surveyed.⁶ They have been summarised into five categories beginning with the most senior age groups, 64+, which includes retired persons or those nearing retirement. Thus each line of figures represents a kind of historical profile of the attention given to each subject in succeeding generations, while the totals indicate the overall situation as of now.

The total number of cases surveyed is 853, which is not a mere sample. It does not cover the whole membership but represents all cases for which complete information was available.⁷

Field of study or name of discipline	Nature of institution	Age 64+	Age 50+	Age 40+	Age 30+	Age 20+	Totals
1. Shinto ⁸	Sec. Univ.	2	1	1	0	0	4
	Conf. Univ.	4	6	3	4	1	18
	Other Inst.	2	4	6	1	3	16
	Totals	8	11	10	5	4	38
2. History of Japanese religions, etc. ⁹	Sec. Univ.	4	5	4	1	2	16
	Conf. Univ.	1	2	2	0	0	5
	Other Inst.	3	10	3	0	0	16
	Totals	8	17	9	1	2	37
3. Tenrikyō ¹⁰	Sec. Univ.	0	0	0	0	0	0
	Conf. Univ.	2	2	2	3	0	9
	Other Inst.	1	1	1	5	0	8
	Totals	3	3	3	8	0	17
4. Totals for religions specific to Japan (1, 2 and 3 above, but exclud- ing Japanese Buddhism)	Sec. Univ.	6	6	5	1	2	20
	Conf. Univ.	7	10	7	7	1	32
	Other Inst.	6	15	10	6	3	40
	Totals	19	31	22	14	6	92
5. Japanese Buddhism ¹¹ (excluding other catego- ries below)	Sec. Univ.	1	4	0	0	1	6
	Conf. Univ.	2	2	3	3	1	11
	Other Inst.	1	1	2	0	0	4
	Totals	4	7	5	3	2	21
6. Pure Land Buddhism ¹² (mainly Shinshū)	Sec. Univ.	0	1	0	1	0	2
	Conf. Univ.	2	2	4	3	0	11
	Other Inst.	3	1	0	1	0	5
	Totals	5	4	4	5	0	18
7. Zen Buddhism ¹³	Sec. Univ.	0	0	0	0	0	0
	Conf. Univ.	0	5	8	0	0	13
	Other Inst.	1	3	0	3	0	7
	Totals	1	8	8	3	0	20

<i>Field of study or name of discipline</i>	<i>Nature of institution</i>	<i>Age 64+</i>	<i>Age 50+</i>	<i>Age 40+</i>	<i>Age 30+</i>	<i>Age 20+</i>	<i>Totals</i>
8. Shingon Buddhism ¹⁴	Sec. Univ.	0	0	0	1	0	1
	Conf. Univ.	2	0	2	0	0	4
	Other Inst.	0	1	0	1	0	2
	Totals	2	1	2	2	0	7
9. Tendai Buddhism ¹⁵	Sec. Univ.	0	0	0	1	0	1
	Conf. Univ.	0	1	0	1	0	2
	Other Inst.	0	0	0	0	0	0
	Totals	0	1	0	2	0	3
10. Nichiren Buddhism ¹⁶	Sec. Univ.	0	0	0	0	0	0
	Conf. Univ.	0	0	1	0	0	1
	Other Inst.	1	0	0	0	0	1
	Totals	1	0	1	0	0	2
11. Totals for denomina- tional Buddhism ¹⁷ (6-10 above)	Sec. Univ.	0	1	0	3	0	4
	Conf. Univ.	4	8	15	4	0	31
	Other Inst.	5	5	0	5	0	15
	Totals	9	14	15	12	0	50
12. Totals for all Japanese Buddhism (5-10 above)	Sec. Univ.	1	5	0	3	1	10
	Conf. Univ.	6	10	18	7	1	42
	Other Inst.	6	6	2	5	0	19
	Totals	13	21	20	15	2	71
13. Chinese Buddhism ¹⁸	Sec. Univ.	0	1	0	0	0	1
	Conf. Univ.	1	1	0	1	0	3
	Other Inst.	0	0	0	2	0	2
	Totals	1	2	0	3	0	6
14. Indian Buddhism ¹⁹	Sec. Univ.	1	0	0	2	0	3
	Conf. Univ.	2	1	1	2	0	6
	Other Inst.	0	1	0	2	0	3
	Totals	3	2	1	6	0	12
15. Buddhism ²⁰ (not including categories tabled above)	Sec. Univ.	14	9	10	8	1	42
	Conf. Univ.	17	19	25	15	0	76
	Other Inst.	22	25	14	21	2	84
	Totals	53	53	49	44	3	202
16. Totals for all Buddhism (5-10 and 13-15 above)	Sec. Univ.	16	15	10	13	2	56
	Conf. Univ.	26	31	44	25	1	127
	Other Inst.	28	32	16	30	2	108
	Totals	70	78	70	68	5	291
17. Indian Studies	Sec. Univ.	0	7	6	6	6	25
	Conf. Univ.	2	4	3	2	0	11
	Other Inst.	3	1	4	2	0	10
	Totals	5	12	13	10	6	46
18. Totals for all Indian and Buddhist Studies (5-10, 13-15 and 17 above)	Sec. Univ.	16	22	16	19	8	81
	Conf. Univ.	28	35	47	27	1	138
	Other Inst.	31	33	20	32	2	118
	Totals	75	90	83	78	11	337

<i>Field of study or name of discipline</i>	<i>Nature of institution</i>	<i>Age 64+</i>	<i>Age 50+</i>	<i>Age 40+</i>	<i>Age 30+</i>	<i>Age 20+</i>	<i>Totals</i>
19. Christianity ²¹	Sec. Univ.	4	4	8	5	0	25
	Conf. Univ.	4	4	9	2	1	16
	Other Inst.	8	1	7	2	0	18
	Totals	16	9	24	9	1	59
20. Islam ²²	Sec. Univ.	1	0	2	5	0	8
	Conf. Univ.	0	0	1	0	0	1
	Other Inst.	0	0	0	0	0	0
	Totals	1	0	3	5	0	9
21. Miscellaneous topics in the history of religions ²³	Sec. Univ.	5	12	4	1	1	23
	Conf. Univ.	1	4	2	4	0	11
	Other Inst.	1	0	3	0	0	4
	Totals	7	16	9	5	1	38
22. Totals for studies in specified religions. (4 and 18-21 above)	Sec. Univ.	32	44	35	31	11	153
	Conf. Univ.	40	53	66	40	3	202
	Other Inst.	46	49	40	40	5	180
	Totals	118	146	141	111	19	535
23. History of religion (<i>shūkyōshi</i> , c.f. <i>Religionsgeschichte</i>) ²⁴	Sec. Univ.	1	1	2	1	0	5
	Conf. Univ.	2	0	4	0	0	6
	Other Inst.	2	3	2	3	0	10
	Totals	5	4	8	4	0	21
24. Study of religion (<i>shūkyōgaku</i> , c.f. <i>Religionswissenschaft</i>) ²⁵	Sec. Univ.	3	4	3	6	6	22
	Conf. Univ.	2	3	3	1	0	9
	Other Inst.	0	4	2	4	0	10
	Totals	5	11	8	11	6	41
25. Phenomenology of religion ²⁶	Sec. Univ.	0	0	1	1	0	2
	Conf. Univ.	0	0	0	0	0	0
	Other Inst.	0	0	0	0	0	0
	Totals	0	0	1	1	0	2
26. Comparative study of religion ²⁷	Sec. Univ.	1	1	0	0	0	2
	Conf. Univ.	0	2	2	1	0	5
	Other Inst.	0	1	0	0	0	1
	Totals	1	4	2	1	0	8
27. Sociology of religion	Sec. Univ.	1	3	5	7	0	16
	Conf. Univ.	1	3	6	2	1	13
	Other Inst.	0	5	3	4	0	12
	Totals	2	11	14	13	1	41
28. Psychology of religion	Sec. Univ.	4	4	2	1	0	11
	Conf. Univ.	0	3	3	1	0	7
	Other Inst.	0	3	7	1	0	11
	Totals	4	10	12	3	0	29
29. Folk-lore (in connection with religion) ²⁸	Sec. Univ.	2	1	1	2	0	7
	Conf. Univ.	1	0	2	1	1	5
	Other Inst.	1	0	4	0	0	5
	Totals	4	1	8	3	1	17

<i>Field of study or name of discipline</i>	<i>Nature of institution</i>	<i>Age 64+</i>	<i>Age 50+</i>	<i>Age 40+</i>	<i>Age 30+</i>	<i>Age 20+</i>	<i>Totals</i>
30. Religious ethnology ²⁰	Sec. Univ.	1	3	1	0	0	5
	Conf. Univ.	0	1	0	0	0	1
	Other Inst.	0	0	0	0	0	0
	Totals	1	4	1	0	0	6
31. Religious anthropology ²⁰	Sec. Univ.	0	0	1	1	1	3
	Conf. Univ.	0	1	3	0	0	4
	Other Inst.	0	1	0	1	0	2
	Totals	0	2	4	2	1	9
32. Miscellaneous problems and disciplines ²¹	Sec. Univ.	3	7	3	1	0	14
	Conf. Univ.	0	3	2	2	0	7
	Other Inst.	0	1	2	1	0	4
	Totals	3	11	7	4	0	25
33. Totals for disciplines given above (23-32)	Sec. Univ.	16	24	20	20	7	87
	Conf. Univ.	6	16	25	8	2	57
	Other Inst.	3	18	20	14	0	55
	Totals	25	58	65	42	9	199
34. Philosophy of religion ²²	Sec. Univ.	11	12	20	10	0	53
	Conf. Univ.	3	7	12	4	0	26
	Other Inst.	4	7	6	7	1	25
	Totals	18	26	38	21	1	104
35. Comparative philosophy of religion ²³	Sec. Univ.	1	2	2	0	0	5
	Conf. Univ.	2	1	0	0	0	3
	Other Inst.	3	3	2	0	0	8
	Totals	6	6	4	0	0	16
36. Totals for philosophy of religion (34 and 35 above)	Sec. Univ.	12	14	22	10	0	58
	Conf. Univ.	5	8	12	4	0	29
	Other Inst.	7	10	8	7	1	33
	Totals	24	32	42	21	1	120
37. Totals for studies defined as disciplines (23-32 and 34-35 above)	Sec. Univ.	28	38	42	30	7	145
	Conf. Univ.	11	24	37	12	2	86
	Other Inst.	10	28	28	21	1	88
	Totals	49	90	107	63	10	319
38. Totals for all cases analysed above	Sec. Univ.	60	82	77	61	18	298
	Conf. Univ.	51	77	103	52	5	288
	Other Inst.	56	77	68	61	6	268
	Totals	167	236	248	174	29	854

Comments on the analysis

The tables give precise figures and therefore it should be made quite clear that these figures are not exhaustive, but figures for I.A.H.R. members with respect to whom sufficient information was available. Nevertheless, when taken individually and compared with each other,

the tables add up to a certain picture which Japanese scholars may no doubt wish to qualify at various points.

The largest single subject studied, by far, is Buddhism. This is true for the undifferentiated field of 'Buddhist Studies' (*Bukkyōgaku*) alone (table 15), while the combined table with various specific types of Buddhism adds nearly half as many again to the number. In fact Buddhism accounts for just over one third of all the cases processed. If Indian studies are added, which are strongly represented because they are contextual for Buddhism, then the proportion rises to almost exactly two-fifths of the whole.

By contrast the involvement in Shinto studies (table 1) would seem to be very low, especially in the secular universities. If it were not for the two Shinto establishments in Tokyo and at Ise, the Kokugakuin and the Kōgakkan respectively, the figures would be very small indeed. Some of the interest in 'History of Japanese Religions' (table 2), may be directed towards Shinto, but even if borderline cases were added to Shinto, the total would still be distinctly smaller than that for Christianity (table 19). The latter seems to have a much stronger place in the non-confessional universities than does Shinto. This is perhaps not surprising in that Shinto is not such an intellectual or trans-cultural religion as Buddhism and Christianity. The main stimulus to intellectual work on Shinto, as opposed to miscellaneous folk-lore etc., comes from the two universities just mentioned (brief details in footnote).³⁴ Yet, as the indigenous religious tradition of Japan one might expect it to be given rather more attention in the secular universities.

As for other specific religions, the interest in Christianity is partly directed to the Biblical sources of the religion, partly to Christian doctrine or Christian thought and partly to its historical development. These studies are broadly based in universities of both secular and confessional (Christian) foundation. Islam is little studied (table 20). There are no Islamic universities in Japan of course, and the only confessional university to study Islam seems to be Tenri University. Only one listing of Judaism was observed and it is therefore included in the miscellaneous topics (table 21) along with two listings of 'History of the Religion of Ancient Israel'. The miscellaneous table also includes four listings of Taoism, but Confucianism does not appear at all as a specific religion.³⁵ These may be covered in practice by such topics as the history of Oriental or Asian thought, Chinese philosophy, etc. included in the miscellaneous table. While considering specific religions special mention must be made of Tenrikyō, the only recently established religion for which numbers require a special table (table 3). Nine university staff at Tenri University³⁶ specialise in aspects of Tenrikyō itself, and some others study other religions.

Many members of the society give their field of interest as a discipline rather than in terms of specific religions. Indeed, 319 cases listed for disciplines, as compared with 535 for specific religions, suggests a very high incidence of the conscious intention to *reflect* about religion from a

standpoint which is not itself religious. Of course the other 535 cases do not necessarily represent unreflective religious viewpoints either.²⁷ As Japan is probably the main non-western context in which a complex terminology has developed, albeit with close western affinities, it deserves some comment.

While the Japanese term *shūkyōshi* is equivalent to history of religion(s), there is a slight problem about interpreting the related term *shūkyōgaku*. This arises because the constituent *gaku* can be added to anything, to mean the study of whatever it is. For example, it is used in *bukkyōgaku* to mean the study of Buddhism. In the tables above the names of the religions have been used *tout court* for simplicity, but 'Buddhist Studies' would be a fair English equivalent for the specific term *bukkyōgaku*, and so with other cases. 'Religious Studies' is one possibility for *shūkyōgaku* and is used in the name of the association, but in English it is a most general term including various forms of enquiry into religion, not only historical or scientific in a narrow sense but also evaluative, creative and critical. Some Japanese scholars would no doubt prefer to intend by *shūkyōgaku* something more akin to *Religionswissenschaft*. At least it must be intended, within the list of members' interests, to mean something more specific than everything included by all members, for otherwise there would be no point in listing it as a field of interest within the association. Another term, not used by any members to denote a field of interest, but found as the title of the association's journal, is *shūkyōkenkyū* which could be rendered 'studies in religion'. A term which has found little favour (table 25) is 'phenomenology of religion' (*shūkyōgenshōgaku*), but 'comparative religion' has a definite representation (table 26). Sociology of religion and psychology of religion are well subscribed, and the former totals as many as the 'study of religion' (*shūkyōgaku*). Indeed Folk-lore, ethnology and anthropology, with reference to religion, add to the weight of the social studies perspective. To some extent 'the philosophy of religion' is used as a *portmanteau* concept for a rather general interest in the interpretation of religion, and this probably explains the large numbers who list it.

Some general comments can be made about the age-profile of the subject. The 20+ age-group is presumably just not yet fully representative. The total of 167 for the 50+ age-group is rather inflated because it covers the ages 50-63 (birth-dates in the Taishō Period). The total of 174 for the 30+ age-group is quite a lot less than the 40+ total of 248, and also less than the average for all the older age-groups. Some filling up is perhaps still to be anticipated for this age-group, but even so a slight falling off of membership seems indicated and certainly not any general increase. Against this, certain increases for specific topics take on some importance. Table 3 shows a distinct upswing for academic studies of Tenrikyō, and Islam has also emerged distinctly as a field of study in the later generations (table 20). Buddhist Studies in the widest sense (tables 16 and 18) are being rather steadily maintained and some faltering areas are balanced by an increase (though the figures are small) in the

study of specifically *Indian* Buddhism (table 14). This may be part of a wider recognition in organized Japanese Buddhism of the historical Indian origins of the Buddhist religion (see also below). Moreover Islam is studied not because of its presence in Japan but because of its existence in the world. In these ways the objective history of religions is having an ever greater influence on the way in which the subject is conceived.

Among the disciplines it is noteworthy that the sociology of religion (table 27) can claim a steady growth in secular universities, except that the youngest age-group is not yet represented among the cases analysed. Perhaps an even more significant figure is that for 'the study of religion' (*shūkyōgaku*, table 24), because although figures for the youngest age-groups are otherwise low throughout, in this one case there is a strikingly distinct representation which maintains a steady line of growth in the secular universities. It may be added that there is considerable interest in questions of definition and methodology as such, under the leadership of Professors Wakimoto and Yanagawa of Tokyo University, which has particularly encouraged the trend towards *shūkyōgaku*, and a recent inter-university symposium (1973) was entitled specifically 'The Reconstruction of Comparative Religion'.³⁸

The Association analysed above is of course complemented by other institutions which may have links with it. For example more general academic journals may have studies in religion. *Tōyō Bunka* (*Oriental Culture*) carries articles on quite diverse aspects of East Asian culture but in 1969 had an issue devoted especially to Shamanism.³⁹ Twenty years earlier it had carried an article on 'The Problem of the Shamanistic World-view' by I. Oguchi, who was last year the president of the Japanese Association for the Study of Religions. An important institution is the Religious Affairs Section of the Ministry of Education which every year publishes a hand-book of data on Japanese religions⁴⁰ and conducts various other enquiries. Much historical and circumstantial information on Shinto is published by the central agency of organized Shinto, located near the Kokugakuin University, namely the Head Office of Shrine Shinto (Jinja Honchō). This is a religious organization but materials are carefully produced and represent a mine of ready collected data for the history of religions.⁴¹

Many religious organizations in Japan support academic studies in various ways and this does not in itself imply religious control of investigations. Some religious people see the perpetual drift of Japanese persons into 'research' as an undesirable diversion from the religious life. On the other hand academic activity may help to institutionalize a particular religion in Japanese life, a process perceptible in the Tokugawa Period for Neo-Confucianism and Shinto, and for Christianity and Buddhism since the nineteenth century institution of modern universities. Important research can be done in the confessional institutions, but from the point of view of the subject as a world-wide enterprise it is important that this is complemented from neutral or critical theoretical standpoints in the secular universities.

Buddhist Studies

No apology is needed for dwelling in a little more detail on Buddhist studies for Japan's predominance in the whole field of Buddhist studies is limited only by the fact that some scholars in western and in Theravada countries are just ignorant of it. The Japanese linguistic link with most Buddhist writings of antiquity in their Chinese versions is an important one, and the standard critical edition of these, *The Taishō Shinshū Daizōkyō*, is currently being reprinted.⁴² A revised edition of the catalogue was printed in 1969.⁴³ Other important tools by way of histories and dictionaries surpass at least in their collective range what is available in western languages. One has only to think of the work of Miyamoto Shōson and others on early Mahayana,⁴⁴ Ui Hakuju on the Mādhyamika and other topics,⁴⁵ Tsukamoto Zenryū's oft-quoted work on Chinese Buddhism,⁴⁶ and Tsuji Zennosuke's ten volume history of Japanese Buddhism.⁴⁷ No western dictionary of Sino-Japanese Buddhism of any magnitude has ever been completed, whereas Japanese can choose from several.⁴⁸

Japanese studies of Buddhism enjoy a wide penetration of the public readership at the present time. Critically edited sutras and other writings are available in cheap paperback form. *The Lotus Sutra* for example has been produced with Chinese text and Japanese rendering (in *kakidashi-bun*, i.e., transcript using the same characters in a different syntax), and on each facing page a translation into modern Japanese of the Buddhist Hybrid Sanskrit text.⁴⁹ Where the Sanskrit is expanded (for the slimmer Chinese versions represent an older stage in manuscript transmission) blank pages are left on the Sino-Japanese side. This is a worthy reason for wasting paper and implies great seriousness. The whole is annotated with critical and historical information. Other sutras have been treated similarly, as also later Chinese and Japanese works such as the *Rinzairoku*, the *Kyōgyōshinshō*, the *Tannishō* and the *Shōbōgenzōzuimonki*. Of course larger critical editions of such works have also been published,⁵⁰ but these paperbacks represent a mass popularization of knowledge with most of the small print left in. To some extent publishers divide along denominational lines even for academic works. The Heirakuji Shoten for example recently published works on 'A Comprehensive Study of the Saddharmapundarika and its influence', 'Lotus Sutra Buddhism in Modern Japan', and 'Lotus Sutra Thought'.⁵¹ The Nagata Bunshōdō by contrast specializes in Jōdō Shinshū, bringing out works of a historical kind on Pure Land texts and the writings of Shinran, as well as contemporary discussions of a more or less 'theological' nature, so to speak.⁵²

Another aspect of extensive academic publishing is that it creates a certain frontier between the day-to-day assumptions of devotional Buddhism and the historical understanding which has been gaining ground. In a recent serious introduction to *The Lotus Sutra* intended for general readership⁵³ an article was contributed by Fuse Kōgaku who is well known for an important work on the process of the compilation of the original *Lotus Sutra*.⁵⁴ In this much more recent article, which

includes a small photograph of the author in monastic clothing, Fuse takes great pains to let his readers gently in to the fact that the scholastic method of interpreting the sutra, which underlies most of its devotional use, is at some variance with the results of critical study. In similar vein but with reference to Pure Land Buddhism Fukaura Masabumi agonizes over 'the problem about whether or not the Mahayana sermons of the Buddha are (in fact) sermons of the Buddha', in order to digest the late origin of Mahayana sutras on behalf of the religious public.⁵⁵

This trend is paralleled by a distinct interest in early Buddhism and the historical Buddha, led by scholars with a learned historical perspective but having an impact on the general public at the same time. Examples are Masutani Fumio's *Budda* (*sic*, i.e. Buddha, but transliterated into Japanese from the Pali/Sanskrit instead of being translated as *hotoke-sama*, and thus emphasizing the historical man rather than the traditional Japanese religious conception of him);⁵⁶ and similarly Nakamura Hajime's *Budda no kotoba* ('Words of the Buddha'), a presentation of the *Sutta-Nipāta* as a particularly archaic historical source of Buddhist traditions.⁵⁷ Extensive printed lists of works by both of these recently retired scholars demonstrate clearly not only a study of the Buddhist tradition in a broad historical and social perspective but also a sustained readiness to convey the results of such enquiry to the public at large as well as in academic journals.

The most important academic society for Buddhist studies is the Japanese Association for Indian and Buddhist Studies. The correspondence office of the association is in the Department of Indian Philosophy and Sanskrit Philology in the University of Tokyo, but the membership covers the whole range of Japanese universities including Buddhist confessional foundations. In this way it provides an important communication route between critical historical enquiry and Buddhist institutions generally. The annual conference makes time for very numerous reports on all aspects of Buddhist history and thought, which then find publication in the association's journal of about 1,000 pages per year.⁵⁸ A typical half-yearly issue has over 100 contributions and this in itself indicates the ascetic brevity of the reports. The journal is not sectionalized but the conference reports are when they are delivered live. One section out of ten caters for Indian studies of a general linguistic or religious kind including topics such as 'Rāmānuja's view of ritual' or 'Śāṅkara's theory of the universe'. The other nine sections are all on Buddhist subject-matter, from the most diverse early textual and historical problems to later Indian, Chinese and Japanese Buddhism. The Buddhism of other countries is also attended to, though less frequently. The last section includes reflections on Buddhism in the wider context of religious thought with somewhat heady topics such as 'the theory of body and mind in Dōgen and Aquinas', '*Sein* and *dharmadhātu*', 'the theory of emptiness clarified in terms of symbolic logic', and so on.⁵⁹ Most of the work however is textual and historical.

Numerous other journals carry articles on Buddhism, mostly published

by Buddhist universities. A recent newcomer will serve as an example (from a list of over one hundred),⁶⁰ namely Komazawa University's 'Journal of Buddhist Studies' (English title to identify *Komazawa Daigaku Bukkyōgakubu Ronshū*, the contents themselves being in Japanese). It carries articles on Sōtō Zen history and on the *Shōbōgenzō* of Dōgen, but also on non-denominational subjects in Buddhist history. A list of topics for undergraduate and graduate theses is also given, about two hundred subjects for the year 1973 in the departments of Zen Studies and Buddhist Studies, and another sixty or so in the graduate school. In 1971 a directory of published articles, numbering no less than 9,103 for the years 1956 to 1969, was compiled by diligent postgraduates at Ryūkoku University.⁶¹ This and its predecessors (since 1931) are an indispensable tool for anyone who wishes to pursue a particular topic through the world of Japanese Buddhist studies.

The above few notes do not begin to be a bibliographical survey, and simply give a few select data to indicate that the reflective and academic study of the Buddhist tradition is most strongly entrenched in Japan at the present time.

The international role of Japanese knowledge

There is still something of a communications gap between Japan and 'the world' (as the rest of the world is referred to in Japan) and therefore a special comment should be added about the international face of Japanese scholarship with respect to the study of religion. The relationship with the history of religions as an international enterprise has existed since the days when Nanjio and Takakusu co-operated with Max Müller, although it should be added that the nineteenth century link with the west was not in itself the beginning of critical historical reflection on religion in Japan which goes back at least to the early eighteenth century writer Tominaga Nakamoto. As to more recent times, Anesaki Masaharu and Kishimoto Hideo are well-known in the recollections of history of religion circles, while the 1958 I.A.H.R. Congress in Tokyo and Japanese attendance at other congresses have been most important in the development of international links.

Ever since Suzuki Daisetsu declared that the western mind could not understand Zen, and spent the rest of his life in its explanation, certain writers have made a special effort to communicate with the non-Japanese world, especially on the subject of eastern religions. Nakamura Hajime's contribution in *The Ways of Thinking of Eastern Peoples* is a well-known example and a symbol of his otherwise extensive activities.⁶² Others are following on and as an example one may refer to Abe Masao who contributes diligently to English language journals and recently published with Norman Waddell well annotated translations of two forms of Dōgen's *Zazengi*.⁶³ The English edition of Hori Ichiro's *Folk Religion in Japan*, recently also in paperback, is an important event in the sociology of religion and the study of popular beliefs,⁶⁴ and it is a pity that his

Nihon Shūkyō no Shakaiteki Yakuwari (i.e. 'The Social Role of Japanese Religion') has not yet been translated.⁶⁵ Morioka Kiyomi is also known for English publications in the sociology of religion.⁶⁶ A fine example of a study of a Shinto festival from the point of view of *shūkyōgaku* was recently published in an English language article by Yanagawa Kei-ichi,⁶⁷ while R. Nieda has published papers on 'the Japanese religious consciousness' and on comparative topics.⁶⁸

Institutions and publishers can be quite crucial in all this. The most obvious institution is the Department of Religious Affairs in the Ministry of Education, which publishes not only important documents in Japanese such as the *Shūkyō Nenkan* (i.e. 'Yearbook of Religions') but also occasional surveys in English such as the recent *Japanese Religion, A Survey by the Agency for Cultural Affairs* (1972, 1974), prepared in fact by leading scholars. Nakamura Kojiro's *Ghazali on Prayer* (1973) is a specialist monograph published by the University of Tokyo's Institute of Oriental Culture. Private foundations such as The Eastern Institute, directed by Nakamura Hajime, should not be overlooked; this one sponsors publication of English language books by Japanese specialists, so far in Indian and Buddhist studies.⁶⁹ The Hokuseido Press is an unpretentious publishing house (non-confessional) whose director has also decided to devote available capacity to this aim. As to Shinto the Japanese Culture Research Institute of the Kokugakuin University published conference proceedings half in English and half in Japanese.⁷⁰ Other writers prefer German or French as a medium. Takeuchi Yoshinori's *Probleme der Versenkung im Ur-Buddhismus* was written on the basis of lectures given at Marburg at the instigation of Friedrich Heiler.⁷¹ The same writer is among those who have contributed to the *Encyclopedia Britannica*, in this case on topics such as 'Nishida Kitarō' and 'Modern Japanese Philosophy' (with special reference to Buddhist influenced thinkers). In all of these cases the existence of a certain institution has played an indispensable role.

As to journals, *The Eastern Buddhist* has resumed publication and is probably the most important international forum on Mahayana Buddhism. Another important journal is the *Japanese Journal of Religious Studies*, which since March 1974 replaces *Contemporary Religions in Japan* as the organ of the International Institute for the Study of Religions. The Institute itself provides an excellent meeting point for Japanese and foreign observers of religion, and its journal has contained some very important papers on modern Japanese religion such as Abe Yoshiya's 'Religious Freedom under the Meiji Constitution'.⁷² *Japanese Religions*, which emanates from Dōshisha University, has a more interpretative or theological tendency, but is of some interest to the general observer in that many articles assume the importance of characterizing the religious scene as it is.⁷³ Other relevant journals include *Orient, Report of the Society for Near Eastern Studies in Japan*.⁷⁴

In spite of such gallant efforts at international communication the result is little more than a scratching of the surface. The plain fact is that a very great deal is known to the Japanese world which is not known

to the world at large. This leads to the problem of defining when something is 'known'. There is no demand on an Italian or German or English writer that he translate his work into Japanese before it counts as 'known', but conversely many western writers who assume the permeation of knowledge between European languages feel that they can ignore the existence of Japanese work unless it has been translated. Yet Japanese is not a secret code, and given a self-sufficient culture of 100 million people things expressed within it ought to count as 'known', even if people in other countries happen to be ignorant of them. But if things count as 'known' in the sense of public, scientific knowledge, the onus is really on those who live in other language worlds to inform themselves. It is very difficult to translate *into* a foreign language and it is quite natural that Japanese attempts to publish in European languages, welcome though they are, are often marred by errors and infelicities. The natural thing is to translate into one's *own* language once the original has been grasped through hard work. The creative grasp of one's own language is a much better basis on which to produce a reliable and readable result. It is really up to the world at large to co-operate in finding out what the Japanese are thinking and discovering. However, one cannot really expect isolated specialists in particular fields such as comparative religion or Buddhist studies to spend much of their time in laborious translations of Japanese scholarship when they have data and ideas of their own to pursue. It is quite evident that a much larger reservoir of Japanologists is needed in European countries and elsewhere so that there is a more general and natural seepage of thought from one culture to another.

If the above is a general problem it has a particular importance for the history of religions, and this for three reasons. One is that extensive and excellent research is carried on in Japanese both in Buddhist Studies and into a wide range of religious phenomena. The second is that Japan itself offers a most complex range of religious data which is being studied year by year by a large contingent of observers trained to see, to record and to reflect, in the context of the culture familiar to them. These particular data ought to be more available for the general history of religions. The third reason is that the reasoned observation and interpretation of religion, which is so well developed in Japan, has natural roots in the empiricism and rationalism of the Tokugawa Period in Japan itself, while at the same time the religious traditions and general culture are quite different from those of the west. This means that the conversational partnership between the Japanese and the western based study of religion offers a real chance for the subject not to be determined by one set of cultural perspectives only, but instead to develop a more widely valid intellectual profile.

NOTES

1. Published since 1916 by the Japanese Association for Religious Studies (Shūkyō Gakkai, but formerly Shūkyō Kenkyūkai, a synonymous name still reflected in the title of the journal). Contents are listed in English.

2. Topics taken more or less at random from *Shūkyō Kenkyū* XLVI, 3, No. 214, March 1973.
3. University of Tokyo Press 1966. This may be supplemented by a bibliographical article on 'Religious History' by Takagi Yutaka (surname first, as throughout below) in *Recent Trends in Japanese Historiography: Bibliographical Essays, 2 Vols.* (Japan at the XIIIth International Congress of Historical Sciences in Moscow), ed. The Japanese National Committee of Historical Sciences, and published by the Japan Society for the Promotion of Science, Tokyo 1970.
4. *Nihonshūkyōgakkai Kaiinmeibo*. Published for members by Nihonshūkyōgakkai, c/o Dept. of Religious Studies, University of Tokyo. The 1972 issue was used for this analysis, but the ages have been projected forward from dates of birth (see below) to 1975. This may have led to a few inaccuracies as a result of natural processes but the general picture will be right.
5. The term 'confessional university' needs some explanation. It means a university in the sense of an institution which studies a wide range of modern subjects but which as far as religion is concerned has special facilities for one religion. Komazawa University in Tokyo for example has zazen facilities for its students, a Zen Studies Department and a Buddhist Studies Department. As a Sōtō Zen foundation some of its students are young monks who live in a hostel attached to the Tokyo branch of the Eihei-ji (Temple). Other well-known Buddhist universities are Ryūkoku University in Kyōto, where Jōdo Shinshū Studies flourish, Ōtani University, and Taishō University. A small university atop Mount Kōya, the pilgrim centre of Shingon Buddhism originally selected for its remoteness from the world, tends to concentrate on Shingon-oriented subjects. There is a most important Shintō University in Tokyo, the Kokugakuin University, and the Kōgakkan University is a similar institution not far from Ise Shrine. The relatively new religion of Tenrikyō has its own university at Tenri City, near Nara, with a quite outstanding library collection for the history of religions eastern and western. Christian foundations include the well known Dōshisha University (in Kyōto) on the Protestant wing, and Sophia University (in Tokyo) on the Catholic side. Rikkyō (St. Paul's) University is also one of the leading universities in Tokyo and is Anglican by foundation. These all research and publish on the history and thought of Christianity and to some extent on the study of religion generally.

When the analysis was originally made a column was prepared for cases when a specific religion is studied in a university with a different confessional foundation; but in spite of the very large numbers processed the number of such cases was so few that they were taken into the simplified table with all the other confessionally based studies. Four cases involved Buddhist studies at universities of other confessions, one the study of Taoism at a Buddhist university, and the remaining three were studies of Shinto, of Christian missions and of Islam at Tenri University. The result of the original analysis was quite clear that, with the notable exception of Tenri University, those working in the confessionally based universities study their own religions and not the religions of others. Up to a point this is understandable, though one might expect less denominationalization in an advanced educational system and a long tradition of religious exchanges. On the other hand the category of general subjects is quite well represented in the confessional universities and it may be here that common academic ground is to be discerned.

6. Dates of birth were given in the source according to Japanese eras, e.g. Taishō 7, Shōwa 8, and a convenient way of reckoning these out into ages just happened to be to bring them up to 1975. A person born in the last year of the Meiji period is 64 this year, 1975, and hence the first column shows 64+. The upper end of the age-scale would be untidy anyway because the retirement age in Japanese universities is not everywhere the same, and when somebody retires he does not necessarily cease to be academically active in some way.
7. Regrettably the exclusions contain not a few examples for which the status of the institution could not be ascertained in the time available for preparing the analysis. This may have led to an accidental distortion of the ratio between secular and

confessional universities, and too much weight should not be placed on this, especially in tables with low figures. In general however it was not observed during compilation that the class of those omitted for this reason seemed to display any particularly striking characteristic. On the contrary, it gave the impression of being a good random sample.

Some members gave two fields of study, and in such cases both fields were processed separately if they represented a significant spread of interests, but not if they really were closely related as for example 'philosophy, philosophy of religion'. This procedure means that the total number of cases entered (854) is somewhat larger than the number of individuals who account for them, but it is justified in that the analysis is intended to articulate trends within the general field. The number of individual persons remains in the region of 800, and is therefore enough to be of statistical interest.

8. 'Shinto Studies' (*Shintōgaku*) is the most common term, followed by 'History of Shintō'. One special term of interest included here is the study of rites (*saishi*), while the ideas of Shintō are referred to as 'Shintō thought', 'Shintō theology' (*Shintō shingaku*) or 'Shintō doctrine'. So-called sectarian Shintō (*Shūha Shintō*) is not included here. Only two of the thirteen sects put into this erstwhile official category appeared in the list at all: Konkōkyō, entered under Japanese religions in general (table 2) and Tenrikyō which has its own table. *Shūha Shintō* is not mentioned once as a specialist field of study, though Shrine Shintō (*Jinja Shintō*) by contrast is listed once.
9. This is a majority term to which are added many miscellaneous ones, including a couple of cases of 'Japanese myths' and various literary as well as explicitly religious topics.
10. Tenrikyō (i.e. Religion, or Teaching, of the Divine Wisdom) is one of the larger religious movements founded in recent times. Although it partakes of Shintoist elements it should not be counted as Shintō.
11. Most commonly 'History of Japanese Buddhism' (*Nihon bukkyōshi* or, redundantly, *Nihon bukkyōshigaku*) but a few miscellaneous topics are included, such as *Shugendō*.
12. There is rather a strong stress on doctrine here (*shinshūkyōgaku*, *shinshūkyōgi* or *shinrankyōgaku*). Pure Land Buddhism (*Jōdoshū*) as opposed to True Pure Land Buddhism (*Jōdo Shinshū*) is not specifically mentioned, but one or two cases are more or less neutral such as the sub-topic 'Chinese Pure Land Buddhism' and one reference to the *Ojōyōshū* of Genshin.
13. 'Zen Buddhism' is nobody's word. Listed are *zengaku*, *zenshū*, *zen no kenkyū*, *zenshūshi*, and *zenshūgaku*. The table also includes six cases specifying Sōtō Zen (as *Sōtōshū*), and no other form of Zen Buddhism is specifically mentioned.
14. Shingon is referred to mainly as *Mikkyō*, i.e. 'secret teaching' or 'esoteric Buddhism'. One case of *Tendai Mikkyō* is included with Tendai Buddhism (table 9). An interesting single topic is *Nihon Shittangaku*. *Shittan* originally transliterated the Sanskrit *siddham* meaning 'attainment' (in a Buddhist sense), but the study of *shittan* came to mean the study of the sounds of the Sanskrit language, their way of being written and their meaning. The study flourished in mediaeval times to elucidate the 'spells' or *dharani* (Japanese: *daran*) in the Buddhist scriptures, and it also influenced the arrangement of the Japanese syllabary. Sometimes individual letters are taken like a secret code. For example one of the Chinese characters often used to transliterate the Sanskrit sound 'a' is taken to mean 'all dharmas are unborn from the beginning'. But the subject does not now seem to be studied in universities.
15. Three cases: 'Tendai esotericism', 'Tendai studies', and 'Tendai thought in China and Japan'.
16. I.e. *Nichiren-gaku* (Nichiren Studies). This is a very small number indeed, but this and other types of Japanese Buddhism are no doubt studied under the general rubric (table 5) which includes sub-topics such as Kamakura Buddhism.
17. None of the fields in 6-10 above are direct translations of proper names of specific socio-religious organizations.
18. This term draws together various expressions but does not include a few cases which

came under Pure Land and Zen Buddhism on the grounds that Japanese Buddhism includes Chinese materials. In fact therefore more persons study Chinese materials than appears here, indeed no doubt very many more in the general category of Buddhist Studies below.

19. Includes also, specifically, 'Early Mahayana Buddhism', but note also a large separate but relevant category for Indian Studies (table 17).
20. Includes also 'Buddhist Studies' (very common), 'History of Buddhism', 'Buddhist Thought' and 'History of Buddhist Thought'.
21. The most frequent term is 'Christian Studies' (*Kirisutokyō-gaku*) but numerous others refer to texts, history and missions, doctrine, literature etc. Kierkegaard is mentioned by name.
22. Includes various general concepts and specific references to Islam in India and Islam in China.
23. These very miscellaneous topics include such things as 'Mediaeval philosophy', 'History of American religion', 'Religion and society in Oceania', 'History of Russian religious thought', 'Ancient Greek religion', nearly all in ones and twos.
24. From this point onwards the terms used are direct translations from Japanese. This includes one or two cases of *shūkyōshigaku* (a redundant *gaku*) and one of 'General history of religion(s)'. Japanese does not distinguish between singular and plural unless specifically called upon to do so by the context, so perhaps they could mediate between *Religionsgeschichte* and *histoire des religions*!
25. Includes no other terms.
26. *Shūkyōgenshōgaku*.
27. *Hikakushūkyōgaku*, a stable term except for one case of *hikakushūkyōshi* ('comparative history of religions').
28. *Minzokugaku* is used alone and in various compounds such as *shūkyōminzokugaku* ('Religious folk-lore').
29. *Shūkyōminzokugaku*, with no variants. Attentive readers will note an apparent identity with the last case, an example of the reason why Japanese characters cannot be abandoned. The folk-lore *zoku* is made up with the radical element *nimben* while the ethnology *zoku* is made up with *katahen*.
30. Includes one or two cases of 'Cultural anthropology' but included here because of the presumed religious angle.
31. Includes such topics as 'Religious art', 'Religious dialogue', 'Religion and ethics', 'Religious education', 'Management', 'Mythology', and 'Theory of Symbols', in ones and twos.
32. Includes 'Philosophy', 'Modern philosophy', 'Philosophical anthropology', and the like, but the main bulk is 'Philosophy of religion', for *shūkyōtetsugaku*. It could also not unreasonably be translated as 'religious philosophy', and undoubtedly covers a wider range of interest than the very special set of problems often associated with the philosophy of religion in Britain.
33. This includes also 'Comparative philosophy', and 'Comparative thought', and it is obvious that much depends upon the effective meaning of such ambitious terms. It is probably less misleading to count them in with the philosophy of religion, as in the combined figures of table 36. One suspects that the 'comparative' aspect lies in taking a fairly broad interest in different varieties of metaphysics.
34. The Kokugakuin University for example has organized international conferences on Shinto Studies with a very broad representation of Japanese and foreign scholars from outside the Shinto religious world as such (cf. note 70). Ono Sokyō, of this university, is well-known internationally for his book *Shinto, The Kami Way*, which is easy but worthwhile reading; it is backed up by a substantial volume on 'Fundamental Knowledge and problems of Shinto' (*Shinto no Kisoishiki to Kisoondai*, Tokyo 1963, 1973).
35. 'Confucianism' does have a major section to itself in the K.B.S. bibliography of religion referred to near the outset and in note 3.
36. See note 5.
37. Reasons: a few persons give both a specific religion and a discipline as their interests;

work on a major religion in a secular university is not met at every turn with reinforcements from the point of view of religious practice; some of the specific religions do not exist as living faiths in Japan, e.g. ancient Greek religion (no readers' letters please); and even when a confessional university studies its own religion, no doubt partly with a view to its furtherance and thus inhibiting radical criticism of it, a high value is often placed on scholarship for its own sake.

38. *Hikakushūkyō no Saiken*, printed version published by Taishō University (Dept. of Religious Studies) 1973, reporting a symposium in the Kokuritsu Kyōiku Kaikan in honour of Masutani Fumio (see later).
39. Published by The Institute of Oriental Culture, University of Tokyo; the shamanism issue is Nos. 46-7 and my attention was drawn to it by Mr. B. Bocking.
40. *Shūkyō Nenkan*.
41. E.g. *Shintō Jūnenshi*, *Shintō Jūgonenshi* and *Shintō Nijūnenshi* (10, 15 and 20 years, respectively, of Shinto history).
42. *Taishō Shinshū Daizōkyō* (*The Tripitaka in Chinese*), ed. J. Takakusu and K. Watanabe, first ed. 1927 (in the Taishō Era) and 2nd ed. from 1960, published by the Taishō Shinshū Daizōkyō Kai, Tokyo.
43. *Taishō Shinshū Daizōkyō Mokuroku* (same publisher), a list of all the works contained in the eighty-five volumes of the above, and an index arranged by Japanese phonetic order of titles. The *Kokuyaku Issaikyō* is also in print (annotated Japanese transcriptions of the leading texts).
44. *Daijō Bukkyō no Seiritsuteki Kenkyū*, Tokyo 1954 and 1970.
45. *Ui Hakuju Chosaku Senshū*, Tokyo 1968.
46. *Shina Bukkyōshi Kenkyū*, Tokyo 1943, but still a basic starting point.
47. *Nihon Bukkyōshi*, Tokyo 1955, 1970.
48. Best known is probably Ota's *Bukkyō Daijiten*, Tokyo 1954 and 1972, which gives historical locations for terms. Ui Hakuju's *Bukkyō Jiten* treats terms in a more timeless fashion, though the publishers (Daitō Shuppansha) did a service by translating selections from it into English (*Japanese-English Buddhist Dictionary*, Tokyo 1965). The major dictionary remains S. Mochizuki's *Bukkyō Daijiten*. In the west the *Hōbōgirin* is more of an encyclopedia but has taken a generation or two to get started. H. Hackmann's *Erklärendes Wörterbuch zum Chinesischen Buddhismus*, (Leiden, undated), got on more quickly (half-way) by having dictionary length entries and apparently making very little use of Japanese sources.
49. Sakamoto Yukio and Iwamoto Yutaka, Iwanami paperbacks, Tokyo 1967 onwards, in three volumes.
50. E.g. Dogen's *Shōbōgenzō*, a beautiful edition by M. Okubo, Tokyo 1971. The main trans-denominational collections remain *Bukkyō Zensho* and *Nihon Daizōkyō*.
51. *Hokkekyō no Shisō to Bunka* (the descriptive English title given in the book itself is not a translation), ed. Sakamoto Yukio, Kyoto 1965; *Kindai Nihon no Hokkebukkyō*, ed. Mochizuki Kankō, Kyoto 1968; and *Hokke Shisō*, ed. Ōchō Keinichi, Kyoto 1969.
52. Titles such as 'The Development of Shinshū Doctrine', 'Studies in the Doctrine of Shinran', 'Fundamental Problems in Shinshū Studies'.
53. *Hokkekyō Nyūmon* ed. Kubota Masabumi, Tokyo 1966.
54. Article entitled 'Hokkekyō Seiritsu no Rekishi', and earlier book entitled *Hokkekyō Seiritsushi*, Tokyo 1934, 1967.
55. *Daijōbussetsu Hibussetsu no Mondai*, Kyoto 1964.
56. Sub-titled: 'His Life and Thought', Tokyo 1969.
57. Tokyo 1958.
58. *Indogaku Bukkyōgaku Kenkyū* (*Journal of Indian and Buddhist Studies*), with list of contents and a few articles in English.
59. These examples are from the printed programme of the 24th annual conference held at Kyūshū University in 1973.
60. Contained in the work referred to in the next note.
61. *Bukkyōgakukankei Zasshironbun Bunruimokuroku*, edited by Ryūkoku University Buddhist Studies Research Centre, Kyoto 1972.

62. Tokyo 1960. Other works cover many aspects of Indian, Chinese and Japanese thought in more detail.
63. In *The Eastern Buddhist*, October 1973, VI, 2. pp. 115-128.
64. *Folk Religion in Japan; Continuity and Change*, New York 1968.
65. Tokyo 1962.
66. Morioka, K. and Newell, W. H. eds. *The Sociology of Japanese Religion*, 1968, and Morioka's 'The Impact of Suburbanization on Shinto Belief and Behaviour', translated by David Reid in *Social Compass* XVII, 1970/1, pp. 37-65.
67. 'Theological and Scientific Thinking about Festivals, Reflections on the Gion Festival and Aizu Tajima', *Japanese Journal of Religious Studies* I/1 March 1974.
68. E.g. in *Numen* IX, 1, Jan. 1962, 'Nothing in Zen, in Comparison with Christian Eschatology and "Nothing" in European Philosophy'. Professor Nieda's publications and teaching interests (at the secular Waseda University) exemplify a wide-spread interest in comparisons between Buddhism and Christianity.
69. E.g. Maeda Sengaku's *Šankara's Upadeśasahasr* 1, other details from The Eastern Institute Inc., Meiko Building, Soto-kanda 2-12-4, Chiyoda-ku, Tokyo.
70. *Proceedings of the Second International Conference for Shinto Studies, Theme: Continuity and Change*, Tokyo 1968.
71. Leiden 1972, (Joachim Wach-Vorlesungen der Philipps-Universität Marburg herausgegeben von Ernst Benz II).
72. *Contemporary Religions in Japan*, IX.4 (1968) onwards, serially.
73. Published by the N.C.C. Center for the Study of Japanese Religions, c/o School of Theology, Dōshisha University, Kyōto.
74. A particularly interesting article is Nakamura Kojiro's 'A Structural Analysis of Dhikr and Nembutsu', *Orient* II.1 which is surely a valuable model for any comparative studies in religion.

HISTORY OF RELIGIONS IN NORTH AMERICA: THE STATE OF THE ART

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As observers of the North American scene are well aware, discussion about the nature and methods of History of Religions has been going on for some time. Since the late 1950's, programmatic statements about the state of the discipline have appeared with increasing frequency, keeping pace with broader discussions about the growing field of religious studies in North American colleges and universities.

Looking over these statements, I am struck by a major shift in opinion which occurred in the late 1960's. Whereas earlier statements by such scholars as Goodenough, Wach, Kitagawa, Eliade, and W. C. Smith, sought to define and legitimate the History of Religions as an autonomous academic discipline with its own methods and subject matter, recent discussion has begun to question these formulations and to search for new methodological underpinnings. A recent sampling (based on nearly 100 written inquiries) suggests that current opinion is less than satisfied with the present state of the art. It is variously said to be: 'fluid', 'maturing', 'struggling toward self-definition', 'unhealthy', 'narrow', 'chaotic and opportune', 'in search of a method', 'little improved', 'theory-shy', 'awaiting a new era', 'unscientific', 'eclectic', 'neither "history" nor "religion"'.¹

Yet, surprisingly no one appears to be discouraged! On the contrary, the context of the above remarks is generally optimistic. The feeling is that the recent phase of methodological criticism may result in what one correspondent suggested might be 'an exciting return to the construction of theories'.

However, it would be very misleading to characterize the current state of the discipline as a whole by what is now going on among a few theorists. Despite the sympathetic response to their work, it accounts for only a tiny fraction of the total picture, which is what I wish to survey here. A feeling of methodological liberation is genuinely in the air, but the sources of the current sense of optimism run far deeper than this.

First of all, it is worth noticing that history of religions benefited greatly from the recent growth of religious studies in North America. In the 1940's and 1950's, history of religions was in a state of serious disarray. It lacked scholars, was afflicted by poor scholarship, and was under attack by theology. Today, this situation has almost reversed. History of Religions is not only regarded as a necessary field in any religion programme, it is looked upon by many as a mode of scholarship

which might well enrich other fields, such as History of Christianity, Ethics, and Philosophy of Religion. This view has been expressed even more strongly by Claude Welch in his much debated report *Graduate Education in Religion* (1971).² According to Welch, the whole subject 'Religion' should be reshaped in terms which appear to conform fairly closely to the History of Religions: (a) More cross-cultural awareness and comparative work, (b) Plurality of methods, (c) Increased correlation with cognate areas, (d) Search for patterns of coherence in the subject. However much historians of religions may resist it, the Welch prescription comes very close to making *Religionswissenschaft* 'the queen of all disciplines' in the study of religion!³

A second factor in the current situation is a developing consensus about some basic methods. While history of religions is far from being a science with accepted rules of definition and explanation, there is a growing body of scholars who share certain models of analysis together with an interest in revising them. These models derive largely from the work of Joachim Wach and Mircea Eliade, the founders of what is sometimes called the Chicago-school. The acceptance of the Wach-Eliade models by this 'school' has created a type of 'mental set' similar to that produced among natural scientists who accept what Thomas Kuhn calls a new 'scientific paradigm' (*The Structure of Scientific Revolutions*).⁴ That is, the Chicago-school believes it is possessed of a true theory and method. Despite its detractors (which are many!), the large and influential Chicago-school is still the most distinctive and growing landmark on the North American scene. To a great extent, the sense of unity within this group has created the impression, both among its members and outsiders, that the whole discipline is developing and going somewhere.

At the same time, there has been a marked decline in theologically motivated studies. Here I refer to what Willard Oxtoby has called the dialogic approach (or what Reinhard Pummer has recently dubbed 'religiology'), formulated in North America by Wilfred Cantwell Smith. In contrast to the ideal of humanistic *Wissenschaft*, proposed by Goodenough and Wach, the dialogic approach was more concerned with fostering relations between religious communities, through 'empathy' and 'understanding', than with knowledge of religious systems as such. In past decades when most historians of religions held theological degrees, this was the primary rationale (and 'paradigm') of much scholarly work and teaching in the field. In this connection, it is significant to note a recent shift in publications trends. The publication records of most senior scholars (even of the Chicago-school), shows that they published first in theological journals and presses; only in later years did their work begin to appear in non-theological publications. Younger scholars, who have little or no theological training, tend to justify their work more broadly in terms of its scholarly and humanistic value. Their work has begun to appear almost exclusively in academic publications.

A fourth feature of the contemporary situation is the increased work of a purely textual, descriptive, and socio-historical nature. While much

of this scholarship does not follow any identifiable theoretical line, it is based upon a more widely shared recognition that religion is an important dimension of culture, one worthy of investigation in its own terms. This attitude marks a recent trend away from positivism within such disciplines as anthropology, sociology, and history, which have a direct influence upon area studies specialists many of whom are now developing a serious interest in religion. Coincidentally, the 'poverty' of functionalism and historicism was recognized in these disciplines at approximately the same time when a new generation of historians of religions was acquiring the necessary linguistic tools and fieldwork experience to meet historians, philologists, and anthropologists on their own grounds. The dropping of the positivistic barriers on the one side and the procurement of specialized training on the other has made possible a congruence of interests and skills unparalleled since the great epoch of history of religions in the late 19th century. Once again, historians of religions are able to translate and gather their own texts and to publish in specialized journals; once again, historians of religions are becoming interested in developments in anthropology and philosophy.

Here, too, the demographic factor should not be overlooked. After World War II, Asian Studies, Middle Eastern Studies, anthropology, and history of religions experienced considerable expansion as part of the rapid growth in North American institutions of higher education. From the late 1950's and throughout the 1960's there were enough trained scholars in area studies programmes who were interested in religion to get together with historians of religions. Prior to the 1950's there were important scholars and significant scholarship, but both people and publications were scattered. Now there are enough scholars who have language training to consider jointly a variety of non-Western religious traditions.

All of this has led to increased specialization, especially among younger historians of religions, and to a new level of scholarship. The comparative studies and 'world religions' surveys which characterized previous generations of teaching and scholarship appear to be over. In certain respects this shift to specialized work resembles what Kuhn describes as the shift from 'pre-scientific' work to a 'normal science' guided by accepted paradigms. Lacking any controlling paradigms and espousing highly personal perspectives, historians of religions prior to the 1960's built up their fields virtually anew from the foundations. Each invented his own terminology, typologies, and methods, wrote his own histories, and tried to cover the whole waterfront of non-Western religions (or a whole religious tradition), addressing himself not to specialists but to anyone who might be interested. In a sense, each of the leading North American scholars, such as G. F. Moore, A. E. Haydon, J. Wach, W. C. Smith, H. Smith, E. R. Goodenough, and M. Eliade, constituted his own 'school'. In some cases, most notably Wach and Eliade, this work involved the construction of paradigms which were adopted and followed up by their students. Like the practitioners of 'normal science', the

products of the Chicago-school came to see themselves as practitioners of a particular method, and limited themselves to its application. To their students, in turn, the paradigms were presented as established dogma. Out-of-fashion concepts and problems were rarely discussed; students were trained to develop expertise within the accepted framework through specialized work in the form of journal articles and monographs written primarily for other scholars. Yet because this work is informed by general paradigms it has wider application and theoretical import. Thus the comparative and theoretical purpose is still implicitly served but on a different level. This judgment may be overly generous, but the best work in my opinion is clearly of this nature. What follows is a more detailed look at this situation in several specialized areas. Although historians of religions are pursuing a number of common themes, such as myth, ritual, symbolism, the sociology of religious communities, the North American situation has become increasingly defined in terms of geographic area studies. Hence, my report takes this form.

India

Historians of religions working on Hinduism in North America are basically following the lead of established Indologists, such as Gonda and Zimmer, or employing recent anthropological approaches developed by Lévi-Strauss, Geertz, Turner, and Douglas.

Eliade, however, remains the most significant influence. His influence is not just methodological but also scholarly, that is, in terms of what is important and interesting to study. Hence, myth, symbol, and ritual dominate the interests of historians of religions almost to the exclusion of the philosophical schools. *Dharma-sastra* literature and socio-religious institutions such as caste continue to be virtually ignored. Modernization and Sanskritization have also attracted little interest, though Philip Ashby's recent *Modern Trends in Hinduism* (1974)⁵ may indicate a developing interest in the first of these.

Yet most would probably agree that this situation is at it should be. The philosophical schools, social institutions, and India's meeting with the West have dominated Indology (along with Vedic studies) for generations, while Hindu myth and ritual have either been ignored or badly interpreted. For the time being, historians of religions will also probably ignore the rich possibilities in biographical studies and in the legal, medical, and scientific literatures.

Within these boundaries, there are at least two notable developments. The first is a trend toward fieldwork studies of the vernacular traditions, focused on the ritual context. In this connection, historians of religions are linking up with recently organized groups, such as the Bengal Studies Conference and the South India Studies Conference, which bring together anthropologists, historians, and linguists around regional interests and often on religious subjects. As a result there is a growing awareness that the nature of contemporary Hinduism is only partially grasped by the

Sanskrit tradition and that Hinduism is actually a collection of religions, many of which are identifiable in regional terms. In this context traditional questions prompted by the Sanskrit literature about Hindu concepts of deity, time, world, tradition, myth, ritual, purity, and society are being looked at in new ways on the local level. Increasingly, the historian of religions is finding that anthropologists using social-functional, structuralist, and symbolic-ritual approaches have a lot to tell him about the Hindu tradition.

A second, perhaps secondary, trend is the long delayed examination of Georges Dumézil's trifunctional theory by North American scholars. This, again, is partly due to the influence of Eliade who impressed upon his students the significance of Dumézil's work. But it also represents the wider convergence of folklorists, Sanskritists, and historians of religions on a set of related issues.⁶ Whether the Dumézil hypothesis will greatly revive the comparative study of Indo-European religions in North America remains to be seen, but it does give it a significant shot in the arm. For too long, the whole Indo-European religious complex has been left in the hands of the specialists who studied it only in isolated parts. Right or wrong, the Dumézil hypothesis forces the historian of religions to think holistically and systematically. It makes him shelve his phenomenology and look beyond theological and ritual contexts to the whole socio-cultural framework in which religious and social patterns are co-ordinated and expressed. It also makes the historian of religions think theoretically and inquire into specific historical facts, a habit which is all too uncommon within the discipline!

Japan

Although India has been, and continues to be, the major attraction for historians of religions, Japan has recently blossomed as a new field of developing interest. Joseph Kitagawa has written what is now the standard history *Religion in Japanese History* (1966),⁷ replacing Anesaki's *History of Japanese Religion* (1928). It differs from Anesaki not only in its use of up-to-date Japanese scholarship, but also in its emphasis upon the socio-political dimension, a typology of religious leadership, and folk religion—all set within a unified historical and thematic perspective. Under Kitagawa's tutelage, a small number of young scholars has entered the Japanese field and set to work on a variety of subjects, such as sacral kingship, religion and state, village religion, folk religion and aesthetics, and new religious movements. Most of these subjects are relatively new to historians of religions in North America (offsetting the 1950's interest in Zen), and they involve an original effort to link Western religious, sociological, and aesthetic concepts to Japanese experience and to find suitable modes of interpretation. Recently, this group of scholars has begun to join with the other specialists in Japanese studies in North America in order to consider jointly the whole of Japanese religious history. Initially this group has formed itself within the American Academy of Religion.

Greater contact with Japanese scholars in Japan has also occurred, and some cross-fertilization has begun to take place. As a result of American influence, Japanese scholars have made use of Eliade, Bellah, Durkheim, and Weber, while North American scholars have benefited immensely from the work of Futaba Kenko on Buddhism, Hori Ichiro on popular Buddhism and folk religion, and numerous other scholars on pre-literate religious traditions and on pre-history. The subject which may make the most unique contribution is the relation between religion and the arts in Japan, especially as it is becoming apparent that the line between the two is less than clear in Japanese history. This is a very wide field, and one which may revive a neglected area of study in history of religions started some time ago by van der Leeuw.

China

China, like Japan, has been a step-child of the Asian religions field. Recently, several important developments (in which North American scholars have played a role) have helped to stimulate an interest in Chinese religions and to open up this subject to wider scholarly investigation. As a result, a national committee has been formed under the chairmanship of Holmes Welch to organize and promote the study of Chinese religions in North America. It will be attached to either the American Academy of Religion or to the Association for Asian Studies.

The most significant developments have occurred in the areas of Taoism, the sociology of the ancestor cult, and ancient science and alchemy. Taoism has been the subject of two recent international conferences, the first of which was the Bellagio Conference in 1968. The proceedings of this conference were given special attention in *History of Religions*⁸ because of the new and important emphasis upon the unity between philosophical and religious Taoism and upon the relationships between the so-called 'little traditions' (Taoism, Buddhism, folk religion) and the 'great tradition' (Confucianism). Both emphases represent significant landmarks in Chinese cultural studies. Another landmark is C. K. Yang's *Religion in Chinese Society* (1961)⁹ which is a sociological study of Chinese ancestor cults. It was the first major challenge to the long standing notion of China's essentially non-religious nature. A third landmark is J. Needham's monumental *Science and Civilization* which demonstrated the great importance of religious and mystical elements in the history of Chinese science.

The chief result of these and other recent studies has been the demise of what Laurence Thompson has called the "myth of Confucian China." Long sustained by the Sinological establishment in North America (and elsewhere), this view held that China was a uniquely 'philosophical' and pragmatic culture devoid of any significant religious or mythological dimensions. The recent collapse of this perspective has obviously removed considerable barriers to the study of Chinese religions, resulting in, *inter*

alia, a revival of interest in the French school of Sinology, especially the controversial works of H. Maspero and M. Granet.

At the present time, there are few historians of religions involved in the study of Chinese religions; in fact the term 'historian of religions' has little meaning in this highly specialized field, and no one is concerned with making such distinctions. The field is an open one and no distinctive approach has yet emerged within the new committee. The committee's main concern is to move ahead with the large task of exploring Chinese religious expression at all levels, folk, elite, and intermediate. Some scholars will no doubt emphasize specifically religious meanings, while others will examine historical, sociological, and textual matters. Most of the new work, however, is likely to be directed at the popular level, e.g., at sectarian movements, mythology, and popular literature, rather than philosophical tradition, as in the past.

Already the whole field of Chinese religions is well served by Laurence Thompson's excellent introductory survey *Chinese Religion: An Introduction*¹⁰ of which there is a recent revised and enlarged edition. This should go a long way towards stimulating undergraduate interest in the subject, as should Holmes Welch's recent studies of monastic Buddhism in the 20th century, *The Buddhist Revival in China* (1968) and *Buddhism under Mao* (1972).¹¹

An important question running through current scholarship on both China and Japan concerns the transformation of Buddhism in these two cultures. This question has been asked before, but there is now a greater interest in it and better materials with which to answer it, for example, Kenneth Ch'en's *The Chinese Transformation of Buddhism* (1973).¹² Part of the story, at least, can be left untold: gone is the era when Buddhism and other 'world' religions could be studied and taught as universal 'philosophies' apart from their specific cultural context and apart from their popular modes of expression. This is equally true of Hinduism which, as I mentioned above, is being looked at increasingly in terms of its local vernacular form. This emphasis, which owes a lot to Eliade, has been considerably re-inforced by recent anthropological studies of Asian religions at the village level.

The same can be said of recent work in Theravada Buddhism. Although there are few North American historians of religions working on Theravada Buddhism in Sri Lanka and Thailand, most (to my knowledge) are concentrating upon its vernacular expression and upon its particular socio-cultural manifestation in these two countries. Indicative of this trend are two recent monographs edited by Bardwell Smith: *The Two Wheels of the Dhamma* (1972) and *Tradition and Change in Theravada Buddhism* (1973).¹³ In this connection, mention should also be made of a major bibliographical project on Buddhism, edited by Frank Reynolds, to be used primarily in conjunction with undergraduate teaching.

Islam

Islam is another field which appears to be receiving some added stimula-

tion. Its long neglect by historians of religions, often noted by Charles Adams, may be drawing to a close. At a recent meeting of the Middle East Studies Association a small group of younger historians of religions held a workshop on teaching and research in Islam. The topics discussed dealt with ritual, symbolic, and existential dimensions of Islamic experience. The session was lively and well-attended, which was significant in view of the fact that religious studies have been almost totally absent from MESA annual meetings. Charles Adams took this occasion to emphasize the importance of studying Islam within the context of history of religions, suggesting that the field should be as much a part of Middle East Programs as political science, history, and anthropology.

Religions of Traditional Societies

Despite the prominence often given to 'primitive' religions in the History of Religions, only the University of Chicago has offered a graduate programme in this field. And it has not produced many students. Until quite recently, it seemed as if the religions of non-literate peoples were more suited to conjure with than to study. Anyone could fabricate the 'primitive' according to his own imagination! There were reasons for this, mainly having to do with the fact that interest was fastened upon 'world' religions. But there was also a lack of precedent; no historian of religions at Chicago had acquired the necessary language training or had done the necessary fieldwork.

At present there is only a handful of linguistically trained scholars working in this subject, and few have fieldwork experience. The primary areas of work are Mesoamerica and Africa, mainly Aztec religion and the religions of East Africa. Unfortunately, there is only one historian of religions currently working on North American Indian materials.

While the present situation is remarkably improved (there are now about a dozen scholars, compared to only two or three six years ago), there is still a serious question about the value of 'primitive' religions in a religious studies curriculum. For many, it can no longer be justified simply in terms of its 'archaic' subject matter (*pace* Eliade). I would argue that it should be included for two basic reasons. First, in terms of the complex phenomenon of social and religious change. As anthropologists and social historians have begun to recognize, the cultural upheaval experienced by traditional societies in recent times parallels similar epochs in Western history, involving similar forms of prophetic activity, messianism, millennialism, and the creation of new cultural myths. These parallels have shed a great deal of light on what are now perceived to be generic (not merely 'Western') forms of religious activity, and this has led to some valuable theory building and to re-interpretation of Western religious history. A great deal is also to be learned from the religious responses to urbanization, modernization and secularization by way of correcting the Western bias in understanding these processes. Thus, my second reason concerns the anthropological and sociological theory which

is involved in the study of traditional religions which a student of the subject brings to a religious studies program. As Charles Long recently put it in his Presidential Address to the American Academy of Religion,¹⁴ the current revolution in anthropology raises the whole question of the relation between the observer and the observed and the possibility of the observer learning more about himself in the process. It is not accidental that the study of 'primitive' societies has generated most of the great paradigms in the study of religion and is continuing to do so. What the study of traditional religions offers, then, is not merely 'archaism,' but a dynamic theory laden subject matter of crucial historical and cross-disciplinary relevance.

Having reported rather encouraging developments in a variety of fields, I should also perhaps refer to what is *not* going on in other areas. It is deplorable, but true, that the basic meaning of the term 'history of religions' in North America still remains 'the study of non-Western religions.' I need not elaborate this point any more than to emphasize that apart from a few solitary individuals, North America is still lacking any sizable number of historians of religions working in Greco-Roman religions, Judaism, and Christianity. One hopes that this situation may soon change. Indeed, the appearance of John Gager's *Kingdom and Community: The Social World of Early Christianity* (1975)¹⁵ may signal a new direction in the study of this highly traditional field.

Methodology

I have left the subject of methodology until last because, despite its importance, it is often unduly emphasized as being the heart of the discipline.

First, I should like to correct the mistaken impression, I have noted in some quarters, that North American scholars are obsessed with the methodology! A survey of journal articles and books by North American authors over the last ten years shows that methodological discussion occupies only about five percent of the total field. This, I would hazard, is comparable to its role in other humanistic and social sciences, and is perhaps less than in some, for example, philosophy and anthropology. It is also interesting to note that the University of Chicago, often accused of being the seed bed of this kind of discussion, has kept its North American contributors to *History of Religions* to a modest ten per cent. In my view, however, we could do with more rather than with less of it! I find many specialized studies woefully untutored in this respect, and I find most methodological discussion so philosophically inept that a great deal more obviously has to take place before any progress is made.

Unfortunately, much of the discussion has been merely a review of problems with little constructive advance. The most penetrating and balanced criticism has come from Hans Penner, who, like most in North America, has become disenchanted with phenomenology and with most of the other paradigms in the discipline.¹⁶ Penner is currently exploring

the application of structural and linguistic theories to religion with the view to constructing more testable theories and methods. Other scholars are pursuing similar work, though as Penner himself admits, where it all will lead to is an open question. However, it is generally agreed that the History of Religions in North America cannot continue to live off the vague and ambiguous paradigms provided by Wach and Eliade, such as the sacred/profane dichotomy or the notion that history of religion is an autonomous discipline dealing with a *sui generis* phenomenon or 'reality.'

What is currently guiding the most distinctive work is a mixture of textual, historical, sociological, and anthropological methods joined to the Wach-Eliade paradigms. Phenomenology of religion, in any rigorous sense, has been quietly abandoned in practice, though there is some occasional talk about it in certain journals. With the disappearance of comparative studies, methodology, too, is not the major question it once was. The large methodological questions dealing with the definition of religion, with comparative morphology, typology, and religio-cultural stages, are rarely discussed. For many, the Wach-Eliade paradigms form a kind of stage setting for more specific theoretical questions, such as theories of myth, ritual, symbolism, millenarianism, trance states, prophetism, religious communities, etc., which help make sense of more limited ranges of phenomena, instead of whole cross-cultural spectrums. Yet, as Jonathan Smith has indicated in a superbly written review¹⁷ of the problem, the comparative method will no doubt surface again, but in a more sophisticated form, as it has in anthropology. The present stage of theoretical analysis will clearly contribute to this result.

What must be faced at this stage are some of the more rigorous questions about definition, truth, reduction, explanation, and understanding which, as both Smith¹⁸ and Penner have forcefully argued, have to be dealt with before we can construct theories about anything.

NOTES

1. To all those who responded to my inquiries, I wish to express my thanks. I have drawn extensively upon the many comments and opinions submitted to me; needless to say, I alone am responsible for the use I have made of them.
2. Montana: University of Montana Press, 1971.
3. For a denial of this view, see Joseph M. Kitagawa, 'The History of Religions in America', in *The History of Religions: Essays in Methodology*, ed., Mircea Eliade and Joseph M. Kitagawa, Chicago: University of Chicago Press, 1959, p. 19.
4. Chicago: University of Chicago Press, 1962.
5. New York: Columbia University Press, 1974.
6. See 'Symposium: The Achievement of Georges Dumézil', *Journal of Asian Studies*, XXXIV, No. 1 (1974).
7. New York: Columbia University Press, 1966.
8. Vol. 9, Nos. 2 & 3 (1969/70).
9. Berkeley: University of California Press, 1961.
10. Belmont, California: Dickenson Publishing Company, Inc., 1975.
11. Both are published by the Harvard University Press, Cambridge, Massachusetts.
12. Princeton: Princeton University Press, 1973.

13. Chambersburg, Pennsylvania: American Academy of Religion, 1972; Contributions to Asian Studies, Vol. 4. Leiden: E. J. Brill, 1973.
14. 'Cargo Cults as Cultural Historical Phenomena', *Journal of the American Academy of Religion*, XLII, No. 3 (1974).
15. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1975.
16. 'Is Phenomenology A Method For the Study of Religion?' *Bucknell Review*, Vol. 18 (1970); 'The Poverty of Functionalism', *History of Religions*, Vol. 11, No. 1 (1971); (with E. Yonan) 'Is A Science of Religion Possible?' *Journal of Religion*, Vol. 52, No. 2 (1972).
17. 'Adde Parvum Parvo Magnus Acervus Erit', *History of Religions*, Vol. 11, No. 1 (1971).
18. 'I am a Parrot (Red)', *History of Religions*, Vol. 11, No. 4 (1972).

RELIGIOUS STUDIES IN THE PACIFIC AREA, AUSTRALIA AND NEW ZEALAND

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In the widespread Pacific area covered by this short survey, research in religion is taking a variety of forms. Despite inevitable gaps in the information made available to the writer, it is hoped that the main lines of research will become apparent. In the first part a 'geographical' survey of universities in the area shows where courses in Religious Studies are taught and what new teaching developments are taking place. Interpreting 'research' broadly here, reference is made to the general research interests and teaching emphases relating to religion of the staff of Religious Studies and other departments; this is important because such interests lead to specific research projects and serve as focal points for work done by advanced students subsequently. In the second part specific research projects which are under way or nearing completion are listed topically. It has not been possible to include in this survey the work of theological seminaries and specifically theological research; but some information on these is available through the relevant organizations and publications.¹ Church history and missions history are included here in the general emphasis of this survey on the history and phenomenology of religions and social analyses of religion.

The Universities

Commencing with the northern Pacific area and working geographically southwards, it is appropriate to mention the university of Hawaii even though it may be properly included with North America. In addition, to undergraduate courses in world religions and the work of the East-West Center relating to Asian religions, research projects by anthropologists and publications of the Bishop Museum at Honolulu have been influential for the study of traditional religions of the south Pacific.² The University of the South Pacific, established at Suva, Fiji, in 1968, is at the centre of a mixture of diverse religious traditions. R. G. Crocombe (Pacific Studies) teaches a course in 'Systems of religion, value and belief' which arouses student interest. The study of non-Christian religions is also featured in the Protestant and Catholic seminaries centred at Suva—the Pacific Theological College and the Pacific Regional Seminary. In the western Pacific the university of Papua New Guinea offers a wide range of courses

in Religious Studies with a staff of three lecturers now under the History department. V. van Nuffel (Comparative Religion) with his colleagues G. W. Trompf and C. Loeliger has been collecting and assessing material from the traditional Melanesian religions, historical and mythical, for a comparison with Old Testament developments. In studying the impact of Christianity on Melanesia comparison is also made with the conversion of Europe from its ancient religions. The department of Anthropology & Sociology there offers a course in 'Magic, sorcery and religion' (A. Chowning) and is a focus for research and field-work in Melanesia which is regularly reported in a quarterly newsletter.³

Turning now to Australia with its seventeen universities, the first appointments specifically in Religious Studies are now being made at the university of Queensland, Brisbane, and at the university of Sydney. Some other universities have been discussing and planning for such developments, in some cases with inter-disciplinary programmes. For instance, the university of Melbourne has a department of Middle Eastern studies (J. Bowman) offering courses in Biblical studies and Islam, of Indian studies (S. Ray) and of East & Southeast Asian studies (H. F. Simon) with courses dealing with the language, thought and religion of these areas. An inter-departmental programme on religious studies is open to third and fourth year students. Meanwhile at La Trobe university, Melbourne, courses in philosophy, history and sociology have been brought together under an Interdisciplinary Studies committee (C. Behan McCullagh); as a result, students for the B.A. degree are now able to major in Religious Studies (the subject being understood in terms of the religious interpretation of human experience). Aside from such courses, much research is being conducted on aspects of religion in Australian universities through established departments such as Anthropology. Religion is covered in many studies of Australian Aboriginal life and culture, as in the well-known works of R. M. Berndt (University of Western Australia, Perth).⁴ In the university of Sydney's department of Anthropology P. Lawrence is known for his work on Melanesian culture and cargo-cults, and W. H. Newell on the sociology of Japanese religions. L. B. Brown (formerly at Wellington, N.Z.) is now at the Psychology department of the university of New South Wales, Sydney, and continues his research and writing on the Psychology of Religion. At the university of Adelaide, second year Anthropology includes a course on 'Religion and ritual' (B. Kapferer). While Religious Studies are not represented at either of the two universities in Adelaide, the College of Advanced Education there is developing it as a teaching subject. The Australian National University (A.N.U.) continues high-level research in many fields such as Asian studies—to be detailed in the second section. Some topics related to religion are treated in the History of Ideas unit headed by E. Kamenka in the Research School of the Social Sciences. Research on Christianity in the south Pacific is supervised by W. N. Gunson (Pacific & Southeast Asian History).⁵

In New Zealand, courses in Religious Studies have become well

established in recent years at four of the six universities.⁶ Contact is maintained among those teaching in university departments and theological seminaries by means of biennial conferences and a newsletter.⁷ The largest of the universities, Auckland, with over 9,000 students, has no complete Religious Studies courses and proposals for a department have so far met financial and other problems as in Australian universities. Nevertheless a wide-ranging inter-disciplinary colloquium on religious studies was held at the university of Auckland in August 1974, organized by J. Hinchcliff (chaplain) and C. Pearson (Philosophy), and this is to be repeated in 1975. Research on aspects of religion is included in some theses under the History Department (listed in its journal)⁸ and in the work of the Asian Languages and Literatures department (D. Lancashire). Sociology of Religion is offered as a course in third year Sociology (I. Vodanovich), focussing on the relation of religion to ideologies and to social processes in industrial societies. At the university of Waikato in Hamilton courses have been offered in myth and religious literature (N. Simms) and religious thought (P. Guthardt, chaplain); the Sociology Department includes a course on religion and religion-related topics in some M.Soc.Sc. theses.

Of the four N.Z. universities teaching Religious Studies, Massey at Palmerston North offers the equivalent of a two year course with two lecturers, B. E. Colless whose special interest is in S. E. Asian religious history and P. Donovan (Philos. religion); papers are also offered in the phenomenology of theistic religions of antiquity and in the sociology of religion. Courses are successfully offered in the extra-mural degree programme organized by Massey on a nation-wide basis. The Victoria University of Wellington appointed a full professor of Religious Studies in 1971 and students can now major in a three year course under L. G. Geering whose special interests include Biblical religions, secularization and religious change, and K. N. Tiwari (religions of India). Through university extension work, week-end seminars have been organized for 1974-5 on 'The Future of Religion in New Zealand'. The Anthropology Department at Victoria deals with Maori culture and religion (J. Metge) and offers a course on Myth. The department of Asian studies (K. Janaki) includes courses on Islam (A. M. Khan) and Indian and Chinese thought. The university of Canterbury at Christchurch has a full range of courses in Religious Studies to the M.A. level. Linked with the Philosophy department, its staff covers such fields as philosophy of religion (J. Thornton), Christian thought (C. G. Brown), religions of India (J. G. Wilson and J. Jones) and Islam (D. P. Brewster). Several M.A. theses have now been presented, dealing with themes of Indian religions and Maori mythology. The Sociology department offers a second year course in the sociology of religion (K. P. Clements). At the university of Otago in Dunedin Religious Studies extends to a two year course at present, the interests of the lecturers including the phenomenology of religion (A. C. Moore) and the encounter of Asian religions with Western Christianity (K. Koyama, formerly of Singapore). Otago also has the only university

faculty of Theology in New Zealand, staff being drawn from the Presbyterian and Roman Catholic Seminaries. Research work is proceeding in Church History (I. Breward) with interest in the Pacific area, while aspects of religion are covered in courses in the History and Anthropology departments—Pacific history (G. S. Parsonson) and Australian aboriginal culture (E. Kolig).

Research topics

Research in religions of India and Southeast Asia is well represented in the department of Asian civilizations at the Australian National University (A.N.U.). A. L. Basham has recently edited a large work on Indian culture and religions.⁹ S. A. A. Rizvi is continuing his research on the history of Sufism in 13th–16th cent. India and is writing a three-volume work on Muslim religious and social movements in 17th–20th cent. India. J. T. F. Jordens is engaged on a major study of the life and work of Swami Dayananda Saraswati, founder of the Arya Samaj. Research theses in 1974 included studies of the religion of Manipur (S. N. Parratt) and the religious thought of Raja Rammohan Roy (A. Ray); current student research topics include early Buddhism and its iconography and the origin of Indian doctrines of *ahimsa* and vegetarianism. H. H. E. Loofs continues research in the megalithic 'religion' of S.E. Asia and has completed a study of ancient Mon, Thai and Khmer Buddha images. B. J. Terwiel is preparing for publication his study of religion in rural central Thailand. T. H. Silcock has translated a long Thai poem on a village ordination of a Buddhist monk. Current student research topics include Buddhist revivalism and nationalism in Burma in the 1930s and Messianic movements in 19th cent. Java. In the research school of Pacific studies at A.N.U., R. B. Davis is writing a book on Northern Thai calendrical rituals which involve both Buddhist asceticism and more secular celebrations of virility and conviviality.

W. H. McLeod (History, Otago) continues his earlier work on Guru Nanak and the Sikh religion with a now completed study, *Early Sikh Tradition*; his translation, with introduction and notes, of *The B40 Janamsakhi*, a Punjabi manuscript in the India Office Library, is to be published by the Guru Nanak University, Amritsar; *The Evolution of the Sikh Community* is being published by the Clarendon Press in 1975. J. G. Wilson (Religious Studies, Canterbury) has been studying Hinduism in Fiji, while student research in Fiji (at University of the South Pacific) has resulted in a book on Hindu traditional rituals of ordeal.¹⁰ G. Samuel (Anthropology, Otago) has completed a cultural analysis of the role of the lama in Tibetan religion, based on fieldwork with Tibetan refugees in India and Nepal.

In the field of Indonesian religions, research into religious leaders of the Malay world is being continued by A. H. Johns (Indonesian Language & Literature A.N.U.) with a text translation and monograph on the 17th cent. Muslim scholar al-Kurani. In the same department S. Soebardi deals with Islam in modern west Java, studying the *Pesantren* system of

education and the Darul Islam movement 1948-63. At the university of Adelaide, M. Nakamura (Anthropology) has done research on Muslim reformist movements, especially the Muhammadiyah in central Java. S. Ingram (Anthropology, Sydney) is doing research on the use of religious symbols in Timor; this is a study in symbolic classification relating to myth, ritual, song cycles and interpersonal behaviour.

In the field of Chinese religions, Taoism and its scriptures, the *Tao-tsang*, are the subject of detailed study by Liu Ts'un-yan (department of Chinese, A.N.U.) The S.Asian and Buddhist studies department at A.N.U. is editing Mahayana and Tantric Buddhist texts. Muslims and Jews in China are studied by D. Leslie of the Canberra College of Advanced Education. The Chinese reaction to European culture and Christianity is being researched, with the translation of texts, by D. Lancashire (Asian Language & Literature, Auckland).

Research in Melanesian religions has already been mentioned in connection with the university of Papua New Guinea. R. N. H. Bulmer (Anthropology, now at Auckland) continues research on the Kalam people of Madang district, including the traditional religion and totems. Taboo and religion among the Kopon people of the same district of New Guinea are studied by G. Jackson (Anthropology, Auckland). The Messiah cult in Fiji is the subject of research by A. Parr (Sociology, Canterbury).

Polynesian and Maori religion continues to be studied through the disciplines of anthropology and history, as evidenced in current books and articles¹¹ and in thesis topics concerning independent Maori religious movements.¹² J. Rangihau (Maori studies, Waikato) is studying the prophecies of Te Kooti and also the history of the Presbyterian Maori Synod. R. D. Rakena (Methodist Home and Maori Mission, Auckland) has studied the Maori response to Christianity and also the Waikato King movement. J. Irwin (Polynesian studies, Knox College, Dunedin) is studying Maori and Polynesian beliefs concerning healing practices.

In the field of Christian Church history, the history of Christianity in the Pacific is being surveyed by J. Garrett (Pacific Theological College, Suva). D. Hilliard (History, Flinders University, Adelaide) is writing a book on the Anglican church in Melanesia. S. Latukefu (History, Papua New Guinea) is studying the work of Fijian, Tongan and Samoan Methodist teachers in New Guinea and the Solomon Islands. H. M. Laracy (History, Auckland) is studying Roman Catholic missions and independent religious movements in the Pacific. I. Breward (Church History, Otago) has been studying Protestant missions in the Pacific and supervising research on the impact of missionaries on the Samoan people in the 19th cent. Also through the university of Otago, A. C. Herron is now working on the history of the church in Malaysia. In other areas of Church history, B. E. Colless (Religious Studies, Massey) is studying the influence in Asia of Nestorians and Armenians. J. F. McGregor (History, Adelaide) is working on religious sects of the English revolution, especially Quakers, Baptists and Ranters. R. J. Banks (History, Macquarie, Sydney) is editing a volume on the history of religious and anti-religious thought in Australia.

In the sociology of religion research may be reported and published through the Sociological Association of Australia & New Zealand.¹³ N. W. H. Blaikie (Sociology, Monash, Melbourne) has continued research into attitudes and conflicts of Protestant clergy. Peter Glasner (Sociology, A.N.U.) has been working on secularization, irreligion and tensions in religion. K. Clements (Sociology, Canterbury) has been studying the role of the churches in social issues and policies in New Zealand. A sociology thesis by M. T. V. Reidy on 'Traditionalism among Roman Catholic priests' has been completed at Victoria, Wellington. A wide-ranging sociological survey concerning the declining rate of recruitment to Australian clergy is nearing completion at the University of Queensland (E. Dowdy, Sociology). A general theoretical statement for the sociology of belief is the concern of S. K. Rodin (Sociology, Waikato), working through the sociology of knowledge and of religion.

Peter Donovan (Religious Studies, Massey) has written a book: *Religious Language*, to be published in a Philosophy of Religion series in 1975. In the fields of Phenomenology of religion and of religious art and symbolism, A. C. Moore (Religious Studies, Otago) has completed an illustrated introduction to the iconography of religions, to be published by S.C.M. Press in 1975. Those lecturing in Religious Studies in New Zealand universities have given some thought and discussion to the theory, methodology and direction of their subject, as reflected in recent conference papers. The success and growth of student courses has placed a large teaching load on the limited teaching staff—a factor which, along with the limits of finance, has restricted large research projects. However, the comprehensive approach required in building up the teaching of Religious Studies is important in creating audiences and channels for future research. While high level research in aspects of religion is at present being undertaken mainly in other university departments which are larger or longer established, the consolidation of work in Religious Studies is beginning to result in research contributions and to open up new approaches of study. One example of potential work is suggested by the fact that most studies of Christian churches are in the fields of church history and the sociology of religion; a further dimension would be added by approaching the study from the angle of the phenomenology of religion, looking for the types of religious experience and their outward expressions—not only in churches but also in forms of folk and civil religion. While a considerable variety of current research is in evidence from this survey of the Pacific area, Australia and New Zealand, one may hope for a further enrichment by inter-disciplinary cross-fertilization in the future.

NOTES

1. *Colloquism*, *The Australian and New Zealand Theological Review*, Auckland and Sydney, 1964. See also the bulletins of the A. & N.Z. Society for Theological Studies and the A. & N.Z. Society for Theological Schools, and the survey produced by the former in 1973: *The Study of Religion and Theology in Australian and New Zealand Tertiary Institutions*.

2. See the *Bulletins of the Bernice P. Bishop Museum*, Honolulu, 1923. (For instance, No. 34: E. S. C. Handy, *Polynesian Religion*, 1927, and the many publications on Polynesian ethnography by Peter Buck.)
3. *Man in New Guinea*, Department of Anthropology and Sociology, University of Papua New Guinea, Port Moresby, 1968. See also the *New Guinea Research Bulletin*, Australian National University, Canberra.
4. Ronald M. Berndt, *Australian Aboriginal Religion*, E. J. Brill, 1974, gives full bibliographies at the conclusion of each chapter. (This work comprises four fascicles of the *Iconography of Religions*, edited at Groningen.) See also articles in *Oceania*, University of Sydney, 1930, and the annual reports, studies and bibliography of the Australian institute of Aboriginal studies, Canberra, 1963.
5. *The Journal of Pacific History*, Australian National University, includes a thorough coverage of research and publications in each issue.
6. For the developments leading to this, see: C. G. Brown, 'Religious Studies in New Zealand Universities', in *Colloquium*, 1970, vol. 4.
7. *The Yana*, edited by L. G. Geering, Religious Studies, Victoria University of Wellington. Papers from conferences are published in the *Journal of Christian Education*, Dec. 1974, Sydney.
8. *The New Zealand Journal of History*, University of Auckland, 1967.
9. A. L. Basham (ed.), *Cultural History of India*, Clarendon Press, Oxford, 1975.
10. *Holy Torture*, Pacific Publications, Sydney.
11. *Journal of the Polynesian Society*, Wellington, 1892. See also: *Man in the Pacific*, Pacific Information Center, Bishop Museum, Honolulu, 1963.
12. For instance, S. Begg, *Early Maori Religious Movements: a study of the reactions of the Maori to the Christian Gospel, to 1860*, M.A. thesis in History, University of Otago, 1974.
13. *The Australian and New Zealand Journal of Sociology*, Monash University, Melbourne, 1965. See also the journal of the University of New South Wales Sociology Society, *Iconoclast*.

RESEARCH IN THE HISTORY OF RELIGIONS IN WEST AFRICA

K. A. Dickson

University of Ghana

The research being carried out falls into four main categories: African Traditional Religion and Ethics; the Interaction of Religion; Independent Churches, and Biblical ideas and customs.

1. *African Traditional Religion and Ethics*

A considerable number of undergraduate and graduate students, especially in Nigerian Universities, are engaged upon research into various aspects of traditional beliefs. The 'dissertations' or 'long essays' which form part of the final B.A. examinations in several Universities on the West Coast have usually taken for their subject one strand or other in the traditional system of beliefs. More specifically, the following areas are under investigation in Departments of Religious Studies in Nigerian Universities: the ritual symbolism of blood (Dr. Awolalu, Ibadan); symbolism in African traditional religion with particular reference to the Yoruba (Mr. Kayode, Ife); witchcraft and psychotherapy (Dr. Omoyajowo, Ibadan); Religion among the Egbas and their neighbours (Dr. Adewale, Ibadan); and Dr. Ezeanya of the University of Nigeria, Nsukka, is working on various aspects of Ibo religion.

In Sierra Leone and Ghana also much work is being done. In particular we may mention the project by Dr. C. R. Gaba, of the University of Cape Coast (Ghana) who is collecting the 'scriptures' of the Anlo people (i.e. the cult formulations and various verbalisations in relation to ritual). Such compilations would provide useful sources for study by students of African religion.

The Major Seminary of Ouidah in Dahomey carries out research in African cultures and religion, and it publishes the results of *enquetes* twice a year in "La Voix de Saint Gall"; the last two issues were on the family in Dahomey and Togo, and on the Ancestors. In Abomey meetings are organized on Dahomean culture and religion at which research papers are read. Some of the contributions have been cyclostyled and are available at La Librairie Notre Dame in Cotonou. There are other centres in Dahomey, such as the one near the Seminary of Ouidah (Centre Catechetique), and the Centre Catechetiques of Parakou in Northern Dahomey and of Matitingou. Dr. A. Quarcoo, of the Institute of African Studies, University of Ghana, is studying traditional artifacts and their religious significance.

The area of ethics has for a long time attracted very little attention beyond a page or two in works on African traditional religion. Now there are several research projects going in this area of life and thought, particularly in Ghana. A researcher at St. Victor's Major Seminary, Tamale (Ghana) is studying proverbs as indicators of value systems among the Mamprusi in Northern Ghana; his research involves the collection of proverbs, the definition of form and structure of proverbs, the explication of their symbolism, and the description of the general value system of the Mamprusi. Mr. J. O. Omotoye is studying 'Moral Values in the Religion of Yoruba' for a higher degree at Ibadan, Nigeria. Similar projects have been carried out by two M.A. candidates of the University of Ghana (Accra). Miss Elizabeth Amoah presented a thesis entitled 'Moral and Social Significance of Proverbs Among the Wassaws—An Akan People'; in this work Miss Amoah discusses the nature of proverbs in general, and the moral values or ideas enshrined in Wassaw proverbs, and the moral sanctions found in them. Rev. I. K. A. Thompson studied 'Aspects of Ethical Thought Among the Bremans, Agonas and Gomoas'; and Mr. J. N. Kudadjie has started a project on 'The Concept of Rightness, Goodness and Obligation among the Ga-Adangme', a Ghanaian people.

Under this heading may be mentioned the project 'Ethical-Religious Aspects of Population' which is being carried out jointly by the Department for the Study of Religions, University of Ghana (represented by Mr. J. S. Pobee and Mr. J. N. Kudadjie) and the Department of Sociology, also University of Ghana (represented by Mr. E. H. Mends). This project has underlined, among other things, the desire to have a great number of children, often for religious reasons.

2. *Interaction of Religion*

This area is attracting a growing number of researchers. The reasons for this are mainly two: West Africa has a number of religions existing side by side, and there are many who owe allegiance to more than one religion at the same time; also, there is a growing interest in what is usually referred to as African Theology, which calls for studying Christianity against the background of African life and thought.

In Upper Volta the Seminary of Koumi is a centre of research and experiment, especially in liturgy, and some very meaningful liturgies have been produced. In Abidjan, Ivory Coast, the Institut Supérieur de Culture religieuse publishes a cyclostyled periodical, and the Episcopal Committee for Catechetics of West Africa publishes 'Le Calao', which is a very good publication.

In English speaking West Africa also much work is being done in the area of Interaction. Professor E. B. Idowu of Ibadan, and President of the Methodist Church of Nigeria, is in the process of completing a manuscript on the subject, and Dr. Häselbarth (Theological College of Nigeria, Bukuru) is studying the role of the ancestors in African and Christian

funeral rites. Mr. Patrick Ryan of the University of Ghana is completing a Ph.D. thesis entitled 'Yoruba Participation in Islam: A Study of Prayer, Divination and Magic among the Yoruba Muslims'; this thesis is being done for Harvard University. Mr. Ryan is about to begin a project on Islam among the peoples of Ghana.

I may mention here, Mr. J. S. Pobee's 'Church and State' project which has particular reference to the period 1949-1966 (the Nkrumah period).

3. *Independent Churches:*

The opportunities in this area appear to be limitless, considering the rapidity with which Independent Churches continue to come into being. These Churches are being studied mostly from one point of view. Researchers concentrate on studying the use such Churches have made of traditional religio-cultural ideas; this is by and large the approach of Mr. K. A. Opoku of the Institute of African Studies, University of Ghana, who is studying the Musama Disco Christo Church of Ghana; similarly, Dr. Gaba is collecting material on the Apostles' Revelation Society as part of his study of African reaction to an impinging culture in the religious field (Christianity).

4. *Biblical Ideas and Customs*

Regrettably West Africa has not produced enough researchers in this area. Professor K. A. Dickson of the Department for the Study of Religions, University of Ghana, is doing some work on Old Testament sacrifices, and he is also looking into the pedagogical value of studying the Old Testament and African life and thought. There are indications that Biblical Studies will be attracting more researchers than hitherto.

THE STUDY OF RELIGION IN EAST, CENTRAL AND SOUTHERN AFRICA

Jocelyn Murray and A. F. Walls

University of Aberdeen

In East and Central Africa the study of religion has been extended in the last thirteen years through the establishment of Departments of Religion and Philosophy in several universities. Makerere, in Uganda was the first; there are now such departments in the University of Nairobi, Kenyatta University College and the University of Malawi. Students intending to teach religious studies in secondary schools have kept numbers and interest high. But perhaps even more important for the history of religion has been the increased interest from scholars in other disciplines—history, anthropology and sociology. Since 1970 a series of conferences have been held devoted to the historical study of African religious systems—Dar es Salaam, 1970, Lusaka, 1972 and Limuru, Kenya, 1974. In 1971 a conference more specifically devoted to the history of Christianity in Central Africa was held in Lusaka. From the 1970 and 1971 conferences significant publications have resulted.¹ In addition, a newsletter commenced after the 1970 conference has carried news of research and conference reports, and sought to keep scholars within and outside of Africa in touch with one another. *African Religious Research* (African Studies Center, University of California, Los Angeles) has sought to cover a wider field than East and Central Africa, but inevitably has concentrated on research in those areas. Despite the avowed intentions of those concerned, pushing back the historical frontiers of traditional religious systems has not proved easy. Some of the most exciting work has come from Malawi and Rhodesia, where Dr. Matthew Schoffeleers' work on the M'Bona shrine complex and research by Rhodesian scholars such as Dr. S. Mudenge and Dr. N. Bhebe on Shona and Ndebele history have shown just how much African religious institutions have changed.

But the latest conference (Limuru, June 1974) points up the many remaining difficulties. African scholars see the continuing danger of carrying over into African religious history Christian theological terminology and assumptions. The problems inherent in using oral traditional evidence have been stressed, given the complex processes of ethnic admixture and so of oral traditions which have taken place. Studying the religious history of contemporary ethnicities was on these grounds seen by some as suspect, considering their comparatively recent origin; others wished to trace the religious history of various ethnic strands to their geographically as well as historically distant places of origin.

The use of historical linguistics in aiding study of the development of

religious concepts in such historically complex areas was also advocated—and criticized—at this conference. The history of ritual processes is another avenue of study where in certain societies greater historical depth may be obtained, and the whole subject of prophetism and divination as bringing changes within traditional systems was another area for further study.

Needless to say, detailed studies of the history of Christian missions and churches, independent religious movements, and the spread and growth of Islam are also proceeding in East and Central Africa. One can say that the present emphases ensure that scholars of various disciplines now treating such topics do justice to the essentially religious factors, no longer treating such aspects as merely adjuncts of social and political history. African religious leaders are themselves becoming much more historically conscious, and despite problems or in fact because of the very realization of the problems the history of African religions is very much farther ahead in East and Central Africa in 1975 than was the case ten years ago. One further publication should be mentioned—not only for its own sake, but also because it may serve as a model for other African countries as to what a churches' handbook might be. *Kenya Churches Handbook* contains, as well as the usual statistics, much historical, bibliographical and other material, including new contributions to African theological thought.²

The Republic of Zaïre, one of the most populous countries of Africa has been the centre for very considerable activity in religious research, on the part of indigenous and expatriate scholars. At the time of writing, the two University Faculties of Theology, Catholic and Protestant, are closed under 'laicization' programme, though it is understood that there is no objection to churches operating their own seminaries, as the Eglise de Jésus-Christ sur la Terre par le prophète Simon Kimbangu (EJCSK), largest of Africa's independent churches, already does. The study of that church by the Dean of its theological faculty is a major contribution to the understanding of the movement.³ Another fertile source of research, notably on primal religions in Zaïre, has been the Centre d'Etudes Ethnologiques at Bandundu,⁴ while the Office Nationale de la Recherche et de Développement, has produced work of importance in the religious field.⁵

Southern Africa—for these purposes comprehending Angola, Botswana, Lesotho, Mozambique, Namibia, Rhodesia, South Africa and Swaziland—is an area which has seen frequent migrations and movements of population and constant encounters between different religions and social systems. The religions of primal peoples—not only different peoples, but different *types* of peoples—with wholly different world views and modes of life have inter-acted, coalesced, or borrowed. Christianity has been in constant interplay with the primals in some areas for more than four centuries, in some for less than four decades, and has itself taken a variety of manifestations and remouldings as rich as anywhere in the world as it has become the religion of whites and of blacks and expressed their identities and relationships. A few areas show an old established Islamic community, with its own strongly marked features, and Hindu manifestations that have sustained themselves in an alien setting far from India.

Until recently, most academic study of religion in the area was carried on either by University Faculties or Departments of Theology or by Departments of Anthropology. This has shaped the direction of research and its presentation. In the South African Republic a further conditioning was added by the effects of 'separate development' on the universities. Except in two areas of study it was possible for theological faculties to study and write and teach with little obvious impact from the African religious milieu. The exceptions were in Church History (and even here, immeasurably more has been written on the history of white Christianity in Southern Africa than on black Christianity (numerically much more considerable,)⁶ and missiology, which generally speaking was developed only in the Afrikaans-speaking universities, but which did force reasoned consideration of the relationships of religions. Anthropological and sociological research, meanwhile, covered many religious topics, but usually without reference to the general study of the phenomenology of religion.

In recent years, however, there have been several indications of change. The Faculties of Departments of Theology remain but some have widened their concerns. The Department of Theology at the University of Rhodesia offer an excellent example of the same sort of course which can be met in many Western Universities; the Department of Theology of the University of Botswana, Lesotho and Swaziland on the other hand, with campuses in all three countries, has widened its activities to include the study of religion in Southern Africa, and a wide conspectus of existential questions which arise from it, and tries to promote home-based local studies as a regular part of undergraduate teaching.⁷ But there have been new developments: Departments of Religious Studies, for instance in several universities. The University of Durban-Westville (the university of the Indian community) has a Department of the Science of Religion which has been concerned with all the major religions of Southern Africa, Christian, Hindu, Islamic and Primal. Its head, Professor G. C. Oosthuizen, has made contributions in fields as diverse as the Nazareth Church of Isaiah Shembe,⁸ Pentecostalism in the Indian community⁹ and Iconography in the churches of Africa.¹⁰ The departments of sociology and anthropology have been not less productive.¹¹ The other productive factor in the study of religion in recent years has been the work of institutes, often church based, which have brought together scholars from various disciplines and others whose personal knowledge of areas and situations can illuminate scholarly discussion. The Missiological Institute at the Lutheran Theological College, Mapumulo has been a good example: beginning with the proceedings of a conference on the African independent churches which was of far more than local significance it has taken up the questions of ancestor cult¹² and the effect of Black experience and thought on the expression of Christianity.¹³ It has done much to make the voice of scholars audible. In Rhodesia Dr. M. L. Daneel has broken new ground with his studies of the continuities and (equally important) discontinuities between the primal religions and the African independent churches.¹⁴ The South African Missionary Society has promoted scholarly study in

the symposia of its conferences¹⁵ and in its journal *Missionalia*,¹⁶ all part of the many-sided activities of Professor D. J. Bosch. In a survey of this type it is impossible to list even all the main developments of the past few years, but reference must be made to the debate over 'Black Theology', principally conducted by South African black theologians,¹⁷ which promises to make Southern Africa one of the most vital areas of modern Christian thought.

NOTES

1. T. O. Ranger and Isaria Kimambo, (eds.). *The historical study of African religion* London and Berkeley and Los Angeles: Heinemann and the University of California Press, 1972; T. O. Ranger and John Weller, (eds.) *Themes in the Christian history of Central Africa*, London and Berkeley and Los Angeles: Heinemann and the University of California Press, 1975.
2. David B. Barrett et al., *Kenya Churches Handbook*. Kisumu, Kenya: Evangel Publishing House, 1972. A conference arranged by Dr. Barrett in 1968 on religious research in East and Central Africa resulted in a publication, D. B. Barrett (ed.), *African initiatives in religion*, Nairobi: E.A.P.H., 1971.
3. *Kirche ohne Weisse. Simon Kimbangu und seine Millionenkirche in Kongo*. Basel: Reinhardt, 1971.
4. *Mort, Funérailles et Culte des Ancêtres chez les Populations du Kwango/Bas-Kwilu*, published by the centre in 1969.
5. E.g., Fu-Kia Bunseki-Lumanisa, *N'Kongo ye nza Yakun' ziengidila Nza-Kongo: Le Mukongo et le monde qui l'entourait: Cosmogonie-Kongo*, published by the office in 1969.
6. Cf. E. Brown, *Gemeente-Geskiedskrywing van die Akikaanse kerke van gereformeerde belydenis—'n kompilasie en kerk-historiese oorsig*. Pretoria: N. G. Kerk-Boekhandel, 1973.
7. Dr. A. Byarhunga-Akiiki, until recently at Makerere, has instituted local research in Swaziland; a branch of the department is in process of being set up in Botswana.
8. C. G. Oosthuizen, *The Theology of a South African Messiah: an analysis of the hymnal of 'the Church of the Nazarites'*. Leiden: Brill, 1967.
9. Pentecostal penetration into the Indian community in metropolitan Durban (to be published).
10. In the series published for the International Institute of Iconography, University of Groningen, Netherlands.
11. Cf. e.g., M. West, *African Independent Churches in Soweto* (in press). Perhaps mention should also be made of the contributions to the study of Shona religion and culture, and of Christian history in Zambesia, ..., of a Professor of medicine, Dr. M. Gelfand; and of the volume *Christianity South of the Zambezi*. Gwelo, Rhodesia: Mambo Press, 1973, which is both historical and anthropological in approach.
12. H.-J. Becken (ed.). *Our Approach to the Independent Church Movement in South Africa*. Mapumulo: Lutheran Theological College [1966]; and *Concepts of Death and Funeral Rites*, Mapumulo: Lutheran Theological College, 1969.
13. H.-J. Becken (ed.) *Relevant Theology for Africa*, Durban: Lutheran Publishing House 1973; and idem, *Salvation Today for South Africa*, Durban: Lutheran Publishing House 1974.
14. M. L. Dancel, *Zionism and faith in Rhodesia*, The Hague: Mouton and Paris, 1970. *The God of the Matopo Hills*. (Communications, The Hague: Mouton for Afrika-Studiecentrum 1970. *Old and New in Southern Shona Independent Churches*. Hague and Paris: Mouton 1971.
15. Published in the series *Lux Mundi* by N. G. Kerk Boekhandel, Pretoria.
16. This new journal has contained a number of original contributions on primal religion and African Christianity, and some related essays in the phenomenology of religion.
17. The works of writers like Manas Buthelezi, M. Mothlabi, D. Makhatini, G. Setiloane,

D. M. B. Tutu, E. K. Mosothoane and others are at present mostly scattered in articles. A major work from Buthelezi is expected shortly. A brief survey is given by D. J. Bosch, Currents and Cross Currents in Black Theology, *Journal of Religion in Africa* 6 (1) 1974, 1-22.

EDITORS' NOTE

We are grateful to Professor G. C. Oosthuizen for submitting a select list of books, theses and work in progress on themes in the Anthropology of Religion, Sociology of Religion, Philosophy of Religion, Phenomenology of Religion and Psychology of Religion, by South African scholars. Subscribers to this journal who are particularly interested should communicate with the editorial secretary.

THE ACADEMIC STUDY OF RELIGION IN ISRAEL

Secretariat of the Israel Society for the Study of Religions

The Hebrew University of Jerusalem, the oldest of Israel's universities, is now celebrating its 50th year, but it has been joined in recent years by a number of institutions in other cities of Israel: there are now two universities in Tel-Aviv (Tel-Aviv University and Bar Ilan University), and one in Haifa and in Beer-Sheba. In all of these institutions the study of religion is pursued in one form or another. Indeed, as will become clear below, it is typical of the Israeli academic scene that the study of religion is carried on in a number of different departments of the university, and not centralized into a single Institute of Religious Studies or the like.

In Israel, only at the Hebrew University is there an independent Department of Comparative Religion. This Department is conducted at a graduate level, training a number of students for the second and third degrees in Comparative Religion. Within the Department itself the chief emphasis is upon those aspects of the study of religion which are not dealt with elsewhere in the Faculties of Humanities and of Social Sciences. Thus the Department offers courses in the various theoretical and methodological aspects of the study of comparative religion. In addition courses on Zoroastrianism and Christianity are usually given by members of this department, as well as subjects such as primitive religions, and the like.

But these courses, offered by the Department of Comparative Religion, by no means exhaust the offerings or interests of scholars and departments of the Universities. Characteristically, courses on religion are found spread throughout the departments of the University to which they most naturally belong on cultural, historical or philosophical grounds. Naturally, Jewish studies are highly developed at all Israeli universities, reaching an unparalleled degree of specialization. Separate departments are devoted to Bible, Talmud and Rabbinic Literature, Jewish Philosophy and Kabbalah, the History of Jewish Thought, the History of the Jewish People and so forth. In all of these departments, naturally, courses are offered and students trained in disciplines relating intimately to the history of Judaism and its various forms and characteristics. This is quite obvious in the case of a department like that of Jewish Philosophy and Kabbalah which is devoted to the study of two differing forms of religious expression—the religious philosophy which was cultivated by medieval Jewry and the mystical dimension of Jewish religion. But, on further thought, it is evident that a Department such as the History of the Jewish People must, because of the nature and character of its subject matter, deal with many issues relating to religion and the study of religion.

The offerings in the broad area of Jewish studies are not exhausted by

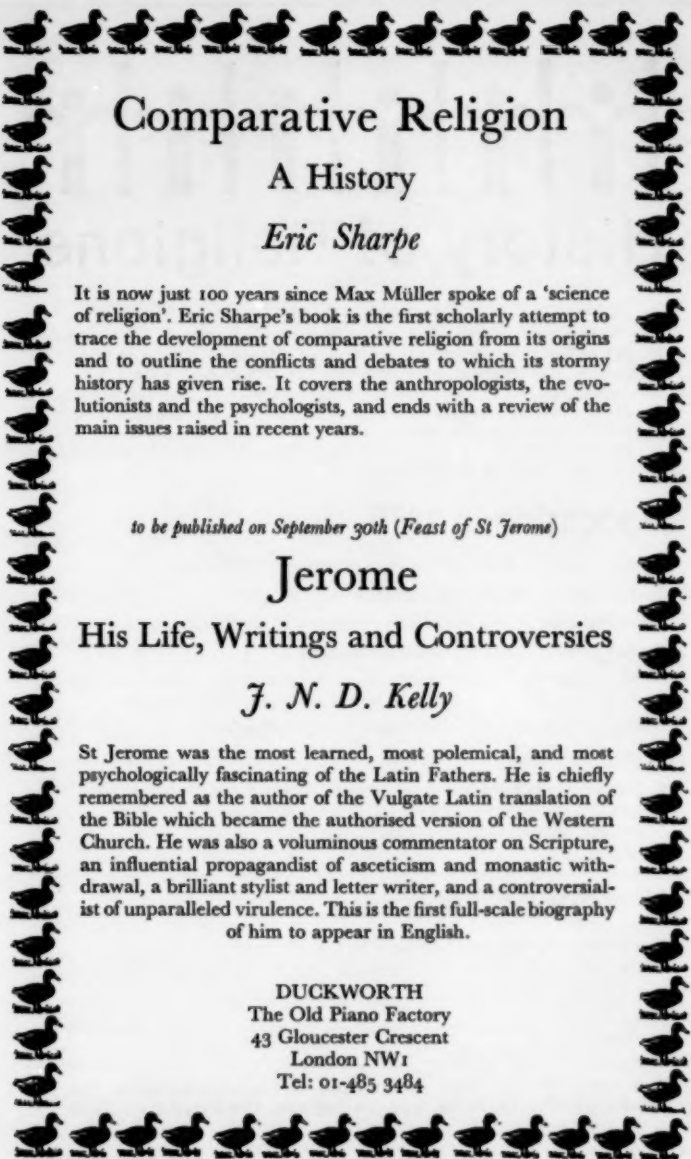
the above, and special departments or institutes are devoted to the study of Contemporary Jewry, Jewish Folklore and the like. An institution which is affiliated with the Hebrew University and the Ben Zwi Memorial, dedicated to the second President of Israel, is the Ben Zwi Institute which is devoted to the study of the Oriental Jewish communities in all aspects of their intellectual and cultural expression. Here, repeatedly, subjects of importance to the study of religion are investigated.

This pattern, i.e. the teaching of the courses on religion and research into religious subjects within the departments of the Universities which are devoted to the broader cultural, literary or historical phenomena of which the religious is one aspect, is found in all the Israeli universities. Moreover, it is true not only for the study of Judaism, although that study is particularly highly developed.

It is easily understandable that the study of the Islamic tradition and of the Moslem peoples should have a place of particular importance in the Universities of Israel. This is a natural outcome of Israel's geographical and cultural context, and, as in the case of Jewish Studies, so too the study of the Arab peoples is carried on in all of the Universities in a number of different departments, each devoted to a particular dimension of the subject. Thus there are Departments devoted to the History of the Middle East both mediaeval and modern, to Arabic Language and Literature and to Islamic Civilization. In all of these departments attention is paid to Islam in its various manifestations. There is considerable interest in non-Arab Moslem peoples as well, and Islam in Africa and Asia also receives expression in course work and research, alongside the study of the better known forms of Arab Islam. The studies bear not only on the investigation of the classical sources and authors of Moslem tradition, but also on problems of Islam in the various cultural and historically differentiated parts of the Moslem world today.

In addition to the various Departments dealing with the Jewish and Moslem traditions, there is also a considerable interest in the sociology of religion. Characteristically this is to be found in the Departments of Sociology and Anthropology where there is a strong emphasis in this field, particularly in the area of modernization and its impact on traditional societies, secularization in the modern world, and allied areas of interest. The study of primitive religion is done mainly within the orbit of anthropology.

It is clear from the above that, although there is only one department which bears the name 'Department of Comparative Religion', in fact the study of religion goes on in all of the Universities in Israel, diffused throughout the various departments of the faculties of humanities and social sciences. One of the chief functions of the Israel Society of the Study of Religions is to provide a context and a centre for the meeting of various scholars from the different departments and Universities. The Israel Society for the Study of Religions thus forms an overall framework and common forum for those interested in the scholarly study of religion at the Israeli Universities.



Comparative Religion

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Eric Sharpe

It is now just 100 years since Max Müller spoke of a 'science of religion'. Eric Sharpe's book is the first scholarly attempt to trace the development of comparative religion from its origins and to outline the conflicts and debates to which its stormy history has given rise. It covers the anthropologists, the evolutionists and the psychologists, and ends with a review of the main issues raised in recent years.

to be published on September 30th (Feast of St Jerome)

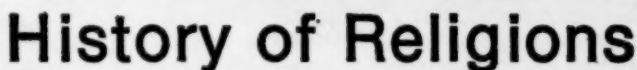
Jerome

His Life, Writings and Controversies

J. N. D. Kelly

St Jerome was the most learned, most polemical, and most psychologically fascinating of the Latin Fathers. He is chiefly remembered as the author of the Vulgate Latin translation of the Bible which became the authorised version of the Western Church. He was also a voluminous commentator on Scripture, an influential propagandist of asceticism and monastic withdrawal, a brilliant stylist and letter writer, and a controversialist of unparalleled virulence. This is the first full-scale biography of him to appear in English.

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